

# The Flaming Sword

"And He placed at the East of the Garden of Eden cherubim and a flaming sword, which turned every way to keep the Way of the Tree of Life."

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## Child Labor as Related to Labor-Unions

*The Animus of the Agitation Springs From the Labor Trust Which Seeks to Control all Labor*

By KORESH

**I**F WE WERE asked to solve the problem of the animus of the child labor agitation now active in the United States, we would seek its radix in the breach between capital and labor; because that phase of child labor coming more particularly to the notice of the philanthropist, is that which is employed to cheapen production for the benefit of the manufacturers who make slaves of children simply because they can perform much of the work done by men and women, do it as quickly and as well, thus depriving men of the employment and increasing the profits of the millionaire. Labor-unionism is at the bottom of the controversy; and the powers which are working for cheap production and large profits constitute the objective point of the opposition to the employment of children in the supply of the growing demand for manufactured articles.

No reasonable mind would question for a moment the appalling nature of child slavery, or the degrading influence of the mercenary character of those manufacturing establishments which for gain will enslave children, deprive them of the advantages of early education, and multiply the ravages of the afflictions which decimate our youthful population. Objection to child labor on the ground of the curse of wage slavery, enforced by men whose god is the money accumulated through any means which the control of legislation by these vultures of industry may determine, may seem to be a legitimate effort of the philanthropist; but what will a critical analysis of the question reveal?

If we examine the status of the situation in the countries and states where the laws against child labor are operative, we will find that the *productions* of the kindergarten, not the *creative power*, constitute the objective point of the labor-union animus. The child may employ his time in the kindergarten for the creation of useful articles, but they must not be put on the market, because it cheapens the market and interferes with the competition of the labor of grown people. So,

after all, it is not the productive possibilities nor the disposition to improve the powers of children in their education along useful lines that worry labor-unionism, but the marketable availability of the wares created by child industry.

It has never occurred to the advocates of labor-unionism that wage slavery in itself is wrong; otherwise the effort of industry would be to eliminate the elements of the curse of labor. The slavery will obtain so long as labor is on the market to be sold to the highest bidder; and influences are constantly at work to cheapen the processes of production upon the basis of competition. The agitation between labor and capital is a proof that industry is conducted on wrong principles, so long as industry and capital are in conflict and production is made laborious.

That phase of the kindergarten system is wrong which allows the productions of the kindergarten to go to waste, and the child is left to believe that his wares are valueless as a marketable quantity. The influence is a bad one, for it develops the child on the line of extravagance rather than on the line of economy. The kindergarten is a good thing in so far as it develops mechanical skill in the mentality of the child mind, but a bad thing when the child is taught that his creations are valueless. Too much energy goes to waste in the mad rush for the accumulation of personal or corporate wealth. Too many people throughout the world are too destitute for us to think for a moment that the products of child labor should be destroyed, or its efforts conducted merely for discipline.

What the world demands in the regulation of its affairs, is the equitable creation and distribution of the things required to make all people comfortable. The conflict between labor and capital is wrong; and the man who will take issue on either side of the agitation is an ignoramus or a knave. To advocate labor-unionism is to cultivate the principle of wage slavery, to aid in the perpetuation and widening of the breach between



the capitalistic class and the bondage of industry under the power of wage slavery. There cannot be too much production for the benefit of the entire world. There is never a surplus of the articles of use so long as one human being is destitute of that which makes for the happiness of the individual members of the human family.

When a man with great wealth and great power to employ men of intellectual force for the purpose of augmenting the friction between the producing classes and the employers of these classes, devotes his energies toward the organic development of a labor force inimical to the power which directs industrial energy, there are grave doubts of the sincerity of that man. It does not seem possible that it is done through ignorance; and yet we would rather attribute it to ignorance than to the purpose of selfish ends.

There are two great principles underlying the economics of the industrial world; these are, first, the matter of production; second, that of distribution. These will never be scientifically regulated under the competitive system of industry and commerce. The world is educated to believe that competition is the only thing that will stimulate industry. This is wrong. In every department of human activity there are men adapted to the specific lines of use essential to the highest development of that department, not from motives of realizing from the industry the necessities, comforts, or luxuries derived from application in that special line of service, but through the love of the cultivation and creation of the products of the department. Such a love, however, must come naturally—not from compulsion in the lines of service through wage slavery. The best application of all of the resources of creation is the first consideration in the proper adjustment of industrial and commercial economics.

The government should contribute to the support of inventors; not after the struggles of the poor man who invents that he may reap a financial reward, but while he is devoting his energies to the invention of the things which improve the conditions of society. Inventors should be encouraged in the creation of labor-saving machinery; and when an invention of the kind is produced, labor should be so protected as to prevent the corporate pirate from diverting the machinery from its economic uses. All labor-saving machinery should be devoted to the lessening of drudgery, and not employed for the purpose of throwing men out of service that the financial cormorant may augment his powers of accumulation. Labor-saving machinery should be devoted to the use of lightening labor, and the laborer benefited in proportion to the use of mechanical energy. When these conditions obtain there will be no need for competition as a stimulus to exertion. They will not obtain, however, through the augmentation of the conflict between labor and capital.

If some energetic and powerful mind would institute measures for a propaganda in the direction of impressing upon the mind of the millionaires the fact that there will come a voluntary equalization of the wealth of the world, or a catastrophe, and wage this propaganda as

persistently as the woman suffragists have battled for what they call woman's rights, there might be effected a compromise between forces which are now arrayed against each other, what will terminate in a deadly conflict.

If the influence of William Randolph Hearst were exerted in the direction of showing the corporate and commercial powers of the world the danger of robbing the masses of their creations, and in educating the money power into the fact that the increasing advantages of education are proving to the masses that they have within their power to redistribute the products of accumulated wealth according to the rights which the masses as a voting or a destructive force possess, he would be rendering a greater service to the human race than by augmenting the animosity of the laboring masses against the legitimate results of the competitive system.

We are not attempting to inculcate the proposition that rich men will reform themselves and regulate the distribution of the wealth of the world so as to provide for the comfort of the masses; but through such an effort as we have proposed, the millionaires would receive a provisional warning of what will come if their riches are not redistributed for the benefit of the people by whose industry the wealth has been created.

In all of the time we have devoted to the investigation of the purposes of Hearst's papers, we have never seen but one intimation of what their social agitation was actually trying to determine. "The stupidity of competition" was a sort of inadvertent revelation of the undertow which conflicts with the prominent advocacy of principles relating to labor-unionism and wage slavery to which, either for political or other reasons, the Hearst papers are devoted.

There can be no greater injury to the race than to attempt to educate the industrial world into the idea that labor-unionism is a good thing. It is the encouragement of laboring men in the purpose of developing an arbitrary power which, being more ignorant, is more relentless in its oppressions than the power with which it contends. God deliver us from the power of labor-unionism when it becomes (if it ever does) a controlling political influence.

We have outlined the principles of the creation of the wealth of the world and the sources of production; the principles of economical distribution are as simple as the laws of production. Let the people who make the government and who constitute its powers through the force vested in the voice of the multitude, provide for the distribution of the wealth which the wealth creator has produced. This may be done with the assistance of the millionaire himself, when he sees the operation of the laws of the inevitable. The education of the people is a slow process; but the forces of education move in an accelerating ratio with our proximity to the vortex of revolution.

Were labor-unionism to become the dominating political influence under the competitive system, the early training of children would unfit them for the service of the world, because the impression made upon the juvenile mind is a lasting and influential one, and one who



characterizes the future career of that mentality. That competitism which would prevent child industry and inculcate and develop a tendency to avoid usefulness in society, would be a damaging one upon the undeveloped mind. It is better to direct the practical tendencies of the children of the age than to prevent the habit of industry. Educate the children to skillfully perform the uses of life in the creation of its necessities and luxuries, not under the influence of competitism, but under the form of such a paternalism as that indicated when, in the beginning of the Christian dispensation, there was instituted the communistic social relation directed by the Lord, both by precept and example.

### The Mystery of the Human Soul Revealed

By KORESH

**T**HE TERM PSYCHOLOGY is from the Greek *psuche*, soul; and *logos*, discourse or word. Psychology is, literally, a word upon the soul. Any discussion of the subject involving the character and function of the soul, must necessarily include a reasonable definition of the soul itself, which embraces, therefore, some knowledge of which the scientific men of the age know nothing. Hence, in daring to discuss the question from the point of positive science, we are open to the charge that we profess to know what we are talking about, in contradistinction to what has been written concerning the soul, by those who have treated the subject from an empirical standpoint.

The Greeks regarded the man in a specific sense as consisting of the *pneuma*, the *psyche*, and the *soma*—spirit, soul, and body. In the Hebrew it is declared that the life of all flesh is the blood thereof. The Biblical doctrine concerning the creation of man, declares the man whom God made in his own image and likeness (male and female, that is, two in one) to be a living soul. God breathed into his nostrils the breath of lives, and man became a living soul. As man exists today he is not a living soul, but rather a mortal or dying soul. This fact requires no argument. The medical world, which pleads for special legislation against the incursions of so-called empirics, because its success is doubtful and its power failing to maintain itself by its ability to insure to the dying the relief they seek at the hands of the physician, is a constant attestation that man is mortal; that is, a dying man. The Hebrew word for soul is *nephesh*. This literally means breath. Examine the subject first, from the Biblical point of view. God made man in his own image and likeness, after which he became the living breath or soul.

In the specific sense in which the soul of the personal and vidual being is regarded in the Greek literature, the spirit is the spirit of the nerve; the soul is the spirit of the blood, and the basis of their union is the body, or, as the Greeks have it, the *soma*. It was not the nerve, nor the blood, nor the soma (body) that was made a liv-

ing soul, according to the Hebrew scholars, but the *pneuma*, the *psyche*, and the *soma*; that is, the entire man. Man became a living soul or breath. If we follow the testimony of the Old and New Scriptures, we will find that God finished the creation of the first man nineteen hundred years ago; that this man was the express image of God's person; and that at the time of the radiation of this man, made in the image of God, he became a living soul or *psyche*, by being changed from the personal man to the spiritual breath or *psyche* (soul), the *nephesh* which was breathed out as the Holy Spirit.

The transition from the personal and visible manhood of the Lord Jesus to the dissolution of his body and its consequent psychic solution, made of the man the living soul or breath which became the overshadowing afloat by which the church had its baptism. The highest sense in which the term soul can be employed, that is, the *nephesh* or breath, is in relation to the final attainment of man in his acquisition of the immortal condition, which is to come as the fruition of life.

The term psychology is often misapplied through ignorance of language. *Psyche* (*psuche*, soul) is the primary root of the word psychology; and *logos*, word, is the secondary. Psychology means a word on the soul. It can be made to signify a discourse upon the subject of the soul, but this does not imply its full meaning. The generation of the Son of God was the generation of the Word, because God spake himself, first, by being incarnated, then by becoming dissolved into Spirit, whence he was breathed out as the Holy Ghost. The impartation of the Christ, the Saviour of the world, as breath (the *nephesh*, *psyche*) to the men who received the Holy Spirit, was the communication of the soul to its receptacle; that is, the Word upon the soul of man.

The seat of mortality in the mortal man is everywhere throughout the organism. The man is the seat of the soul. If we would study man as an entirety, we must place him under the microscope. (He is already there if the world knew it; but of this fact the world generally is ignorant.) The universal man, or man in his greatest form, is the humanity at large. The universal man is like the individual. Each man is a single cell or corpuscle of the universal man; and as there are millions of cells in the specific man, so there are millions of cells in the universal man. Some are brain cells, some are body cells; and each character partakes of the nature of the organ in which it resides, and through which it performs its functions. It will be observed, however, that life exists throughout the entire organism, and that in every region of the universal body there is more or less intellectuality according to the part of the body to which the cell belongs. It is a fact also, that cells in one part of the universal body can be transposed to another part of the body and become a cell of that new part, or to the part to which the cell is newly assigned. This is as true in the vidual or individual as in the universal. If there be a likeness between the universal and the vidual, it follows that in the uni-



versal the seat of intellectuality (volition and involution), that is, power to control and power to obey, or be controlled, is in every part of the body of both the individual and the vidual, and that every part is the seat of the function of the soul, according to the character or degree of attainment in the body.

Every cell in the universal man has his degree of intellectuality according to his development, and belongs to the part of the organism to which his stage and condition of development entitle him. If every man is endowed with a certain portion of life, he has that degree of the soul or *psyche*; therefore, every part of man (universal) is the seat of that degree of psychic vitality to which the man has attained. Thus it will be seen that the seat of the soul of man is throughout every part of the body. But there is the throne of the soul; and this is different in the soul of the immortal and the mortal man. In the one (the immortal man), it is in the glandula vita; and in the other (the mortal man) it is in the conarium or pineal gland.

It is at the throne of the soul and its altar that the final breath obtains; and therefore, in the universal man the conarium of the universal is the point where the transition from matter to spirit or breath takes place. The function of the universal is the same as the vidual center, for the universal has its conarium precisely as the vidual has its conarium. The Lord Christ was the apex of the conarium of the universal or Grand Man, and the point of the creation of the breath or soul of man. The Christ became the *nephesh*, living breath, which God breathed into the life of men, and through which men will become what he was, namely, the *nephesh*, or immortal soul.

The world is wandering in the mazes of darkness because it denies the light which was given to it nineteen hundred years ago; and so long as it gropes after a light which is but darkness, there will be uncertainty and doubt, and an effort to discover that which has been discovered and committed to the world. We would give more for one page of the record of the Christ (handed down through the age) about life and its possible attainment, than has ever been written by the so called scientific men of the world in ancient and modern times. We would give more for his testimony concerning the law of Moses, than all that has ever been written about the origin and destiny of man outside of the line of prophetic declaration.

God came into the world in his Son. When He appeared as the Son, made in the express image of God's person, he became the breath of God, and therefore was the *nephesh* or soul, his entire life breathed into man for his redemption.

#### The Forces of Conflict

BY KORESH.

THE battle of Gog and Magog, toward which the world is hastening, is between those two antagonistic powers which have developed through a misconception of the principles of uses as defined by the Son of God.

#### The Rights of Woman Above the Curse

By VICTORIA GRATIA



THE STRUGGLE of woman the more pronounced and those who want to be and act like men has been along the lines of political freedom and equality. After nearly a hundred years effort, the struggle wages on with little or no progress and the majority of women are as indifferent as ever to the question of coming down onto the plain of mass line policies and politics. Is the question, after all, being a voter and going down to the slums where politics are engendered, and where the springs of political influence take their rise, the nicest or the most potential thing to excite the sentiments and aspirations of the gentler sex?

If women knew their power, and had the courage to exercise it, there would be no pleading for the suffrage of the sex. Were it right for woman to possess and exercise the right of franchise, to go to the slums and make for politics (for voting at the polls is of consequence unless at the primaries, we take a hand in the determination of the choice of candidates), she need not beg of men to grant what belongs to her. If it is her prerogative to become a citizen in the fullest acceptance of the term, let her assert her rights as man has asserted his in the past. In America men rebelled against their government because they were subjected to unjust taxation without representation. If it was right for men to resist the law because they were taxed and did not have an equal representation, why may not women rebel, on the same grounds, and for the same reasons?

Politics as conducted, is not the righteous goal of woman's hopes, for why should she descend from the pedestal of empire to wallow in the mire of political degradation? The distinctive function of woman is to produce and exalt the race. Rather than to wallow in the slums where resort the men that she is responsible for creating, let her arise to the science of her power to improve the race. Let not her aspirations lead her falsely downward into the debris of the political degeneracies of a corrupt age and generation of the world.

Woman's present position is that of power, and might be made the pinnacle of glory and of fame were this her highest ambition. Woman is the creator of men; she determines their conception, gestation, and early training. Her responsibilities are ten thousand fold greater than her mind has ever conceived; but her ignorance and her servile subjugation have prevented her from the exercise of her highest possibilities. The world is most rapidly approaching the time when there will be no politics to excite or worry. What woman should aspire to is the exercise of her right to generate a better race of men and women. She will exercise this right, when she rebels against her servile subjection to the lusts of men, whose highest pleasure is in self-gratification. So long as woman imagines that she is best serving man by yielding to his lower nature, she is prostituting her virtues and her power.



Woman's indiscriminate submission to the lusts of the flesh, and her obedience to the provisions of the curse, that she multiply her conception and in sorrow bring forth her children, and that her desires should be unto her husband and that he should rule over her, are the significant points of her incitement to that rebellion, the assertion of which will inaugurate her supremacy, not over men, but over her own highest functions. If the effort to educate woman in woman's rights had been so persistently waged as has been the effort to impress the political idea, she might have arisen to the assertion of her liberty from the thralldom of her generative prostitution; and she would then have become the maternal source of a purer and higher masculine side of that equality desired by some but not understood.

Woman has the key to the situation of her deliverance. That key is in the right to arise above the curse, by the institution of a rebellion against masculine authority provided by the curse, in the absolute control of her highest natural function; the right to indicate the terms of her maternity, under a system of culture which will provide for the development of a race of men born under the best astrological conditions. The belief of woman in the perpetuation of the curse, is the basis of her submission to the lustful influences which make her the creator of the degenerate men, to whom she unreluctantly yields her natural functions, and who, in turn, become her relentless lords.

## Two Giant Conspiracies Threatening and Imperiling the Nation

By KORESH

**T**HE INSIDIOUS encroachment upon the liberties of the people of the United States of America may be regarded as one of the great dangers to be encountered in the near future, and one that will be neglected until the catastrophe itself announces to the world the extent and character of the emergency. It is noted that there is under consideration the advisability of giving over the management of the postal service of the United States to a company which offers to distribute the mail for one cent a pound, and guarantee as good service as that now supplied by the Government. Is this a preconcerted plot of the money power to meet the growing sentiment of the people toward the public control of public utilities, and one more step toward taking the rights of public ownership from the masses and placing the property of the people in the hands of corporations which are determined to dispossess them of their inherited prerogatives, thus to gradually deprive them of the little liberty which they imagine they still possess?

It is unquestionably the purpose of the monopolistic commercial power of the world to control all commercial and industrial interests, to the end that the few shall direct the monetary affairs of the nations; and in America it is determined that this shall be done through the manipulation of the legislation of the country in

Congress and in the legislative halls of the states. "The voice of the people" through the ballot has become a mockery and a disgrace to the pretended civilization of our nation; and there are no scruples against the perversions of the boasted franchise of what was once a liberty-loving people. The money power of the world hesitates at nothing that will contribute to the insatiate greed of the commercial maw, whose ingestive possibilities have in view but one determination—that of the worship of the golden calf, in the desecration of human rights and the renunciation of the only true worship, which manifests itself in the performance of uses to the neighbor.

The love of money, the root of all evil, has become the great god of human adoration; and there will be left nothing to the common people but their subservience to the corporate mogul, which has stealthily insinuated his power to subvert the industrial energies and enterprises of the world. The money power, however, is not the only threatened danger ahead of us in the field of human activities. There is another great conspiracy as dangerous as the money power, and more subtle, if possible, in its machinations toward the bondage of the people, which is being espoused for political or other reasons by men of character, good or bad, and of wealth. This subtle and insinuating peril to that freedom which our forefathers entailed for our inheritance is the hydra-headed beast of labor-unionism, which is gradually but surely undermining our liberties and weaving the meshes of our unexpected captivity.

We have but to look at the constitutions and by-laws of the various labor-unions of the country and of the world, to comprehend the extent of the purpose of labor-unionism to disinherit the people of their moral and social rights, and to place in the hands of the most remorseless and arbitrary power in the world the right to say whether a man shall earn and eat his bread. Carry "the mark of the beast" in the hand, or you shall not buy nor sell. You shall not labor without the conspicuous exhibition of the labor-union mark. You shall not sell without "the mark of the beast" appearing conspicuously upon the commodity which you are to distribute to the people who buy. You cannot handle the goods manufactured, if those products of labor are not branded with "the mark of the beast." And why not? Because it has been prophetically declared that there will come a time when no man can buy or sell without "the mark of the beast," either in the forehead or in the hand.

The love of money being the root of all evil, it follows that "the mark of the beast" is both the money power and labor. The mark in the forehead is the control of wealth; the mark in the hand is the power of organized labor; and the power to pervert the uses of industry is in the hand of labor-unionism. There can be no evasion of the conditions which are to follow these two conspiracies of this prophetic end and culmination of predicted calamity.

Absorb the resources of life by that love to the neighbor which casts out all fear.



## The Field of Woman's Progress.

ONE OF THE NOTABLE signs of the times is the progress of woman along the various lines of the world's work. She is competing with man in various industries and professions. She is no longer dependent upon man for support. This means not only that the conditions are indicative of and favorable to woman's liberation, but that she is persistently seeking avenues of escape from the domestic and social thralldom in which she has been long held. Woman desires opportunity to exercise her talents. She is finding that there are larger rewards of effort than domestic life and the tiresome duties of the ordinary home routine. Science, art, and literature are opening opportunities for woman's achievement. Coöperation and communism will ultimately provide her ways and means of support, while she pursues her work for the love of it. But even under competition may women prefer to abandon old domestic ruts and strike boldly for personal liberty. Man, too, will ere long see the light, and then both will rejoice in genuine freedom.

### THE WORK OF WOMAN AS THE MAKER OF MEN

BY BERTHALDINE, MATRONA.

THE SO CALLED woman question is the all important race motherhood question. Nothing vitally feminine ever rounds up the cycle of its existence satisfactorily till it has reproduced its kind, plus improvements. This is true also of beings genuinely masculine. A creature to reproduce its kind, plus improvements, must steadily assimilate from above as well as from beneath, and cultivate and develop its resources. This increase of prerogative comes through usefulness to society, which demands the exercise of every gift.

A gruff old gentleman, stumbling over a wee laddie, exclaimed, "Get out of my way; what are you good for any way?" Promptly the laddie replied, "They make men out of us, sir." The woman is certainly the right hand of power in the making of men. The powers of the greatest of men were once latent in the embryonic conception of the mother. Her every thought and feeling left its impress on the gestating expression of some interior unity of the parental relations. Even birth does not deliver the child from the formative life forces of its mother. Through nourishment, her sorrows have been known to impart the bitterness of gall to its spirit; and her angry passions, a venom of hate that proved death-dealing.

The time honored saying, "As the twig is bent, the tree is inclined," has been made trite by the school books of succeeding generations. The twigs of humanity are largely left to the nurture and admonition of the mother. Divine wisdom, the result of the most scientific mental, moral, and physical discipline should certainly be a mother's portion. The laws of her well-being as the ordained matrix of the race, should be written on her heart with the writing-reed of omniscience. Much has been said of the sufficiency of maternal instinct, a quality of animal life which woman shares, in a degree, with everything feminine, even the beasts of the field and forest. The beasts in their best estate are free to guard well their rights to their own bodies. The female defends fiercely the sanctity of her gestative functions of creation, without which death would end all. Woman alone, as a creator of her kind, is made

the legal captive of lust. She was placed in sex bondage under the curse, and has been held secure by man-made laws.

Ages of ignorance of the laws of her well-being have made her motherhood the oft-hated, suffering, degenerate thing that it is. Billions of degenerates, conceived in sin and shapen in iniquity, have reaped their wages of corruptible dissolution. Armies of millions have fought all they know of honor and glory in murderous wars precipitated by iniquitous commercial relations in every domain of life. Visions of a lasting peace and good will to men are confined to dreamers of Utopia and the seers of a better country in some solar realm of the future. It is for woman to conceive these visions and dreamers and seers, to give them forms of natural life and bring them to birth, to walk in the light of the presence of their being.

It is for man to make void the law of the curse, and to rise above it, a free man. What man has made, man may destroy. It is for him to arise now and throw off the curse of all commercial iniquity. It is for him to store to the woman the key of knowledge, with which to guard intelligently the sanctity of the temple and glory of mankind. Instruction and construction must operate to fulfil all the laws of divine-human being. It is the word of truth, the science of life, that man may become the offspring of a sanctified maternity. Woman has been Minerva, the Goddess of wisdom. She must become Psyche, the living soul of a race of immortals.

The past is forever being translated to the present. The future becomes the now and recedes to the past. Man's degeneracy enforces the law of necessity for the regeneration of the woman, the re-creator of the new self-made in the making of the woman worthy to bear the fruit of the Tree of Life. This matrix must be a free woman, provided with every avenue of self-expression for her rounding out according to the science of her being.

Nothing capable of being Godlike in paternity and maternity can thrive long in a straight-jacket of oppression. It will one day burst its bonds, if they be as legally loosed as bound. The "sphere of woman," as it is called, has been narrowed down by man-made laws, to that of the chattel, the serf, and less than that of the beast of the field. She has been bought and sold



for beasts, and used for the lusts of the sot, and those maddened with infamy under the license of law.

Woman has been degraded for what? That man might know the all of good and evil, and be caught up into the dominion of the prince of the power of the air that is the breath of the Gods. Because of fellowship in suffering, her name, with his, is enrolled in the Lamb's Book of Life, of which she is the tree whose leaves will be used for the healing of the nations. Woman is to have a new start in life, as a living soul, with a world-wide recognition as the Mother of all living. Has she aught to do with the attaining of this high calling?

The one man, confessed a God by millions of men born of women, answers much. It was he who said to the woman taken in adultery, "Go, and *sin* no more." What are the sins of womankind? Does she scientifically respect her function as the maker of men? Do her works praise her? Does she ever marry or consort for money, or the things that money brings? Does she regard her body as the appointed temple of the Holy Spirit, and refuse to conceive in sin, or shape the children of men in iniquity? If true motherhood is the coming glory of exalted femininity, then to women should be secured the right to the science of all that constitutes human perfection, that knowledge may be the supreme control of all her loves.

The modern woman of progressive Christendom would vote, would make laws, and execute judgments. The same constructive organizing forces that make woman the preëminent creator or constructor of every embodiment of man, till he becomes a living soul, the fruit of the tree of life, fits her to be the preëminent helpmeet of man in the creation and maintenance of organized governments. For this work, degenerate woman needs instruction from the source of the science of the laws of her being, the universal matrix of Deific impulse, the fountain-head of eternal truth. Here may be found the hidden riches of secret places, the wisdom of the Gods. By this magnet, woman may be raised to universal magnanimity, of that quality required for the execution of the laws of God in the creation of the Grand Man, the macrocosm of social order.

Social order must be the conception of a woman formulated as a city, in which the preëminence of woman's rights to be the helpmeet of man in every line of use to humanity, shall be scientifically defined and established. A city so formulated must become the city of God's restoration to manhood, and of woman's restoration to Godhood. With the Goddess of wisdom preëminent in all the affairs of men called the business of life, we would have, not only a city set upon a hill, whose light could not be hid, but a righteous nation born in a day to rule the world in righteousness.

The price of this city, this pearl of great price above rubies, is the sacrifice of the money power, the love which causes all men and women to be partners in the transgression of the whole law. The dollar must cease to be almighty to men and women, and the love of humanity, the offspring of Deity, become supreme. Strike at the root of the corrupt tree bringing forth

evil fruit, if you would cut it down. Let industry become the common heritage of men and women, for the good of humanity. Give woman her every coveted right to the wisdom of practical experience in all the arts of war and peace. It will make her self-protective and protecting of all that man provides as the substance of life from the spirit or science of the law. True to herself, as the free woman from above, she will worship, above all things, the man after God's own heart, and the child that shall make his name holy.

## The Interdenominational Council of Women

BY THE ACTING SECRETARY.

ON THE 30th of March, 1900, there met at 156, Fifth Avenue, New York City, a body of women, representatives of the various denominations, to consider the formation of a central organization, which should make it possible to consider promptly subjects of national importance, and to bring about concerted action when desirable. From this meeting grew the Interdenominational Council, membership in which consists of those who responded to the original call. Those who pay an annual fee of \$1.00, are known as general members; these who pay an annual fee of \$5.00 or more, are known as sustaining members.

From its formation, the Council has worked to secure an amendment to the national Constitution, making polygamous cohabitation, as well as polygamy, a crime in every state and territory of the United States. It has often been necessary to work indirectly for this object, as the specific cases of Mormon control have been so important as to arouse public interest; and by enlightening the many, the final accomplishment of the desired end has been facilitated.

The aim of the Council has been to provide a bureau of general information on the Mormon question, and to stimulate other organizations and individuals to activity. The work has been done by the circulation of large quantities of literature bearing upon Mormonism, by providing speakers for public meetings, by sending thousands of enthusing letters to those who were perhaps becoming weary with the struggle, by giving information not contained in leaflets, and by coöperation with other societies in work begun by them for the same cause.

During the past year, more than fifty thousand copies of the Majority Report of the Senate's Committee on Privileges and Elections have been sent out by the Council, and nearly as many copies of the testimony in the case of Reed Smoot within the past two years. Within the same period nearly twenty thousand circulars explaining the broken treaties of the Mormon church with the United States Government have gone all over the land. Thousands of letters are written all over the world, for the Mormon church has become most active in Europe.

A year ago one of the members of the Council visited foreign countries and found that the Mormon



propaganda abroad had attracted much attention and alarm. The Emperor of Germany has, it is true, forbidden the Mormon missionaries an entrance into the German empire, yet at Zurich there is an active center proselyting widely in Germany as well as Switzerland. There is a large Mormon church at Stockholm, one in Christiana with seven hundred members, another in Copenhagen with nine hundred members. There are eighty-two Mormon churches in England, with large colonies in British Columbia and Mexico. In the Mexican colony polygamy is open and unafraid.

At the head of the foreign missions of the Mormon church is one of the apostles, Heber J. Grant, much wanted in the United States on a charge of unlawful cohabitation. He has just returned to the United States, but is not yet arrested; although he publicly declared before the young men and women students of the university in Salt Lake City that he had at that time two wives. Papers for his arrest were made out three years ago, for which reason it has been more healthy for apostle Grant to reside in Liverpool for the past few years, and look after the spiritual welfare of the Latter Day Saints in Europe.

The President of the Interdenominational Council, who is probably one of the most remarkable women of the present day, is now on a trip around the world; but her place is temporarily filled by Mrs. F. S. Bennett, a woman well known for her broad sympathies in settlement and club work for women.

Miss Helen M. Gould, who was one of the vice-presidents of the Council until her recent absence in Europe, was well known to be one of the strongest influences in the expulsion of the polygamist, Brigham Roberts, from the Congress of the United States. Other women of prominence in different cities of the United States are also members of the Interdenominational Council.

### Twentieth Century Progress for Woman

BY N. C. C.

**T**HERE HAS always been something repugnant to the taste of the average conservative woman in the methods of the agitators in the cause of woman suffrage. The departure from the protected life of the sloping-shouldered, clinging-ivy type admired in the first part of the nineteenth century, pictures familiar to us on the pages of "Friendship's Offerings," and albums of that period, was truly painful, not only to the woman herself, but to the man of her species, whose sole thought in life would seem to have been the sheltering of the fragile flower.

The fact, unfortunately, was not always in consonance with the poetic theory. Now, in the new era, we have almost forgotten that type; we have had for so long a time, the broad-shouldered, athletic girl, capable of caring for herself if need be, most effectually. From one extreme to the other, as usual, the pendulum has swung. The old cry of long-haired men and short-haired women has died out, and in its place, a new fear has arisen. Our bright co-eds, it is alleged, will not

marry, or if they do, will not make good wives, mothers; and our active and efficient club-women, according to ex-President Cleveland, are neglecting their families in a shocking manner.

Whatever of truth there may be in these forebodings, the fact remains that the issue is here, and must be dealt with. It seems incredible to us of the present time, that in the beginning of Susan B. Anthony's career, it should have been considered reprehensible for a teacher of experience to speak on a subject before a teachers' convention, because she was a woman! It is not that a prominent educator could have said that, but that she spoke convincingly, *he* would rather see his son in her grave than in a similar position! To have seen to see such a tremendous change in public sentiment put in motion, and largely carried into effect by the weight of one's own personality, was well worth the price paid for it.

The wonderful change may be better appreciated when we read of a proposition made by a clergyman of the denomination which refused to ordain the brilliant Anna Shaw, that that appalling scarcity of applicants for the ministry, which is so agitating the church authorities, should be supplied by women, there being, he says, always a Mary and a Martha to every Lazarus. And he suggests that divine Providence may have provided, in this manner, a solution of the problem. Divine Providence does indeed seem to be moving in a mysterious way. The wonders performed in that way may well astound those who are not in harmony with the divine Providence.

The twentieth century—woman's century—will fold in its progress many more wonderful changes than is not the mere accomplishment of the suffrage for woman, or any of the other enfranchisements, though of such vast importance. Like the combination of labor, they have within them the seeds of evil as well as of good; but it is the prophecy for the future shadowed in them all. The evils of universal suffrage will be doubled, and the lawless use of power is only too evident in the work of the labor-unions. With some new method of dealing with these abuses, conditions would be worse than ever before.

The world in general is groping for this remedy. It is seeking it in so called religion, in so called science, both physical and sociological, and seeking it in the occult. But Koreshanity has the key of the situation. Records of Koreshan literature are being educated in the knowledge which before long will make itself felt in all the affairs of men. A system so perfect in its adaptation to all the needs of humanity will, in God's own time, fulfil its mission of bringing "Peace on earth, good will toward men." In this will be included all of the questions of sex equality, of labor and capital, and of religion, which, rightly understood, includes them all.

A theatrical agency in New York, said to be the largest in the world, is run by a woman. She does a very extensive business; numbering among her clients many notable actors and companies.



# New Century Studies and Reviews.

LUCIE PAGE BORDEN.

## THE WONDERFUL X-RAYS & RADIUM

Address Given Before the New  
Century S. C. of New York City

**I**T IS OBVIOUS that the subject is perfectly luminous! There are, indeed, few subjects more interesting, more fascinating, more important, than these two wonderful discoveries, because they have brought about a radical change in the position of modern science. In studying radium, investigators have found phenomena which have led to a complete reversal of the views of matter, entertained for more than a hundred years. During the past century, chemistry has stood upon the foundation of the indestructible atom; but now Sir Wm. Ramsay of England, and his associate, Mr. Soddy, have witnessed the actual transformation of one kind of matter to another. They have found helium gas spontaneously generated from radium emanations. This means that the bottom has been knocked out of chemistry. I do not hesitate to say, in discussing this subject, that it involves a question of no less import than the physical immortality of man himself.

Last year, while attending the course of lectures upon electricity, given at the American Museum of Natural History, I asked the distinguished lecturer, whether he believed that electricity was created; and he replied, that he did not believe it ever had been, or ever would be, created. In other words, he held to the old theory, that electricity exists in the substances combined in the battery cell, and is simply loosened or set free in the process which produces the current.

Just previous to my question, the lecturer had been performing some very clever experiments to show the identity of light and electricity. Now if I scratch a match, I create light. If light and electricity are identical in essence, and if light can be created by friction, as has been shown, why cannot electricity be created? "Electricity is ultra-light."

The X-ray was seen by Professor Röntgen of the University of Würzburg, in 1895, during the course of some experiments with high-vacuum tubes. He called it the x or unknown ray, because he was unable to determine its nature. It is usually produced in a Crookes' tube, which is simply a closed bulb, from which the air has been exhausted, and into which an electrical charge is introduced. All that is necessary is a metal conductor at either end of the tube, one to introduce the current, the other to withdraw the same. The first conductor may be simply a metal wire which is called the anode; while the second, which is fitted with a concave metallic plate inside the tube, is called cathode. The electrical flow is from the sides of the tube.

The X-ray is not appreciable by the human eye, but may be rendered so by passing it through tungstate of calcium of the fluoroscope. When the X-ray was exhibited at the lectures last year, the operator begged the

members of his audience not to look at the peculiar green light too intently, for fear of injuring their sight.

What is the X-ray in reality, and what are its properties. When one begins to examine text-books and encyclopedias in order to determine this point, one finds that not even the ultra-violet rays have been able to illumine the minds of the foreign investigators. All the books agree in stating that of the nature of the X-rays *nothing* is known. They are still the unknown rays.

Fortunately, an American Scientist, whose discoveries antedate those of Röntgen, and who has called these marvelous emanations the "ultra-penetrable rays," has shown that what has caused so much discussion, is only "a superior tension of magnetic energy, created by the law of the correlation of matter and energy." By a "superior tension" is meant an energy that is drawn out, or stretched out, to a finer quality of attenuation, so that it will pass through substances impervious to ordinary electric and magnetic currents.

As for the properties of the ultra-penetrable ray, it will pass through substances opaque to ordinary light, and affect the photographic plate; so that it is much used in locating objects which have been hidden away in the secret recesses of the human body. It is used in photographing the bones, in detecting the presence of tuberculosis, pleurisy, and pneumonia in the body, also of any foreign growth.

The patient who receives the rays is placed in a totally dark room, and must be supported. The medical attendant must prepare his eyes for the operation of applying the rays, by spending ten minutes in a totally dark room, or by wearing smoked glasses for twenty minutes. Röntgen observed that if the rays struck the eye of a person in a totally dark room, the retina received the impression of sight.

The ultra-penetrable rays are said to have a therapeutical value, and have been used in cancer and some other diseases. They produce fluorescence in certain bodies; they discharge an insulated charged conductor, and hence are used in the ionization of gases. It was noticed that if an electrified body was placed near an X-ray tube, so that the radiations fell upon it, the electrical charge disappeared. It is thought that this is not due to direct action of the rays upon the body, but because the rays ionize the air about it, or, in other words, that they render the air so good a conductor of electricity, that it carries off the charge.

### The Properties of Radium

The steps leading to the discovery of radium are very interesting. In 1789 a German scientist discovered uranium, which he named for the planet Uranus. It is a heavy, whitish, metallic substance, which forms many minerals, the most important of which is pitch blende. This is a compound oxide of uranium and



consists of  $81\frac{1}{2}$  per cent of uranium, 4 per cent of lead, and  $\frac{1}{2}$  per cent iron, with oxygen and water.

The pitch-blende, which contains the largest amount of radio-active substance, is found in Bohemia. This substance, is also found in Cornwall, England; and Professor Curie found some in the United States, in Colorado.

In 1896, M. Henri Becquerel, member of the Institute in France, discovered that uranium salts are radio-active. The rays discovered by Becquerel and bearing his name, resemble the Röntgen rays, but are not so penetrating. They pass through wood and the lighter metals. He put an aluminum medal on a black paper envelope, covering it with a card, over which were sprinkled crystals of double sulphate of potassium and uranium that had never been exposed to sunlight, and by this means he was able to obtain a radiograph of the coin. To Becquerel is accredited the honor of making the first discovery in radio-activity. Two or three years later, stimulated by Becquerel's discovery, a little Polish woman working with her husband in Paris, succeeded in isolating three new substances from pitch-blende. The first of these substances she named polonium, from her native country; then came radium and actinium.

Mme. Curie is the first woman to bear the honor of so extensive a scientific discovery. She went to Paris to complete her education, and took a master's degree in physics and mathematics. She is professor of physics in the State Normal School for women at Sevres, and is the wife of Professor Pierre Curie, late of the chair of physics in the University of Paris. She attracted so much attention by her thesis on radio-activity, presented for her doctor's degree, that the Austrian government gave her tons of refuse or "tailings" of the ore, from which uranium had already been extracted. This refuse presents the appearance of a lumpy reddish powder. Radium exists in such minute quantities, that eight tons of the residue yielded only fifteen grains (one gramme) of fairly pure radium.

As to polonium, it is contained in the ore in such small parts that two tons only yielded fifteen hundredths of a grain. All three of these substances are a million times more radio-active than uranium. Radium is a metal, but it has never been produced in a pure state. It is studied only in the chloride, bromide, or nitrate. This is probably the most wonderful substance known, for it possesses the power of sending off emanations of electrified particles of matter, with light, heat, electricity, and magnetism, apparently in perpetuity (though some have calculated an immensely long time as its term), without any perceptible diminution of size. It gives out heat enough to melt its own weight of ice in an hour. It is 3,000 times as costly as gold.

What is this mysterious substance whose emanations are spontaneously changed to another substance? Here again, recourse must be had to the same American Scientist, known as KORESH, who has said that radium is a "substance whose particles have received the influx of the seven primary metals and the five pri-

mary minerals, and which possesses the property of creating a vortex to attract thereby the substance of its own renewal or recreation. It is biune, male and female."

It is, perhaps, a singular coincidence, that the substance was discovered, not by one person alone, but by two, working together and supporting one another. One a man, the other a woman. It is probably a fact that this biune metal could only be found through such coöperation.

The properties of radium are these:—this metal renders objects around it fluorescent. The Curies found the walls of their laboratories, their instruments, even the persons, actively affected during their experimentation. Another property of radium is that it affects a photographic sensitive plate shielded from the light in an opaque, non-metallic envelope.

Professor Curie thought that radium would be useful in distinguishing true gems from false. He took a diamond ring into his dark room, and held a small pill box containing a gramme of radium near it. This caused the gem to phosphoresce most beautifully, as a candle had been placed by it.

The rays emanating from radium have been classified as the  $\alpha$ ,  $\beta$ , and  $\gamma$  rays, named in the order of their penetrability, the  $\gamma$  rays being the most subtle. The cathode rays are said by Professor Rutherford to be the  $\beta$  rays. The  $\gamma$  rays resemble the so called Röntgen rays.

The American Scientist before quoted, has explained that the  $x$  or ultra-penetrable ray (a much more suitable name) is the magnetic or heat ray, while the cathode is the light ray.

(NOTE.—The address above given was preceded by a talk on Koreshan Universology and its Founder.)

#### How to Help the Fallen

THE IMPORTANCE to the world of such a work as that which is going on under the name of Koreshanity, is not to be eschewed by any thinking man or woman. It is now when charitable homes and refuges for the erring stand open, while large sums are spent in distributing gifts, that one begins to question the advisability of patching up the victims of depravity. "We want to help the fallen women of America;" say the Salvation Army people; and they are good people who mean well, and want to help on the world's work.

The Koreshan body stands for celibacy and chastity, two principles that are eternal. It has a nucleus of educated persons, bent on destroying the competition that saps the foundation of social life. If money is the root of all evil, then it is the source of the social vice, and the number of fallen women cannot be multiplied in a state of society where money is abolished.

The object of Koreshanity, in forming a battery of mental force, is to destroy the frightful diseases that devastate humanity. The force and power of Almighty God are to be shown, at no distant hour, in the physical universe. Those who sin wilfully will be deprived of



their plenitude of vice. It is better to eradicate the source of vice, than to spend effort on restoring its victims.

The extirpation of the heart of stone, or the gland in the head which is the seat of humanity's vices, has often been mentioned as the scientific method of renovation. This involves mental tension. It is the chaste force, properly focalized and directed, that is to kindle the fire whereby thousands of persons are to dematerialize. The perpetuity of the race itself depends on such a check.

### The Seminaries of the Roman Catholic Priesthood in Ritualism

THE GROWTH of Catholicism in the United States has been shown by statistics many times; but the fact that the whole ritualistic membership of the various brotherhoods and societies tends to advance its interests, has not been so often mentioned. The recruiting seminaries of Catholicism are not supposed to be in low-church Episcopacy, but in the high-church forms according to the popular belief. The season of Christmas shows great rejoicing in the city churches. Many of them are decorated in the same style as those of Rome. The more the priests chant their litanies, the more the common run of people respond to the excess of zeal betrayed in posturing, incense, and vestments. Religion can easily be made a beautiful pageant; but when the confessional becomes a part of its ceremonies, it is on the verge of striding over the fence into the pastures of Romanism. It is said on good authority, that the majority of the Anglican priests either enter the faith that they imitate, or pass into phases of thought that border closely upon the church of Rome. In England this is especially noticeable, where the bishops and other clergy come under the jurisdiction of the state.

The complete control of the diocese of Rome was to be put into the hands of Napoleon's son, had the boy lived to become a sovereign. The title he took in his cradle was King of Rome. The reason has been shown when it is understood that Napoleon comprehended the principle of unity in the state. Where do the mass of people go on Christmas and Saints' days, and other feasts like Easter? Where they have the best entertainment, which is almost always in the ritualistic churches. The church of St. Mary the Virgin will be crowded on such days, with those who want to see the show—to use a common expression. It is in the beauty of forms and ceremonies, that inspire as well as entertain, that Rome has had her advantage; and in imitating her, the other churches are building seminaries for the nursling priests of her order.

The Roman Catholic clergy sometimes wince at the reluctance with which their people surrender their money. The christian science denomination, on the contrary, has been obliged to stop the contributions that come pouring into its treasury whenever a new church edifice is to be built. This is due to the fact that the Catholic church has for the most part ceased

to inspire much confidence in the efficacy of its prayers for physical healing, while it forms an integral part of christian science, so called.

When the priesthood of Rome has left off cherishing its own wants, and has been to the length of providing a colony for its people, like the one Upton Sinclair is starting in New York, or in that vicinity, then it can feel that practical Catholicism is not on the wane. He provides for the children to be born through an educated intellectual force in the society directed by the leaders. People want homes; they want instruction; they want to be directed in regard to the great problems of life. The church does not satisfy these wants as it did in the middle ages.

To be happy and well is the great desideratum. To be well, one must control the sex forces, and direct them into the right channel. The sex forces among Roman Catholic priests are not only wasted for want of polarization, but they cripple the work by being divided in their loves, worshiping God and the Virgin as two persons.

A conversation, overheard in the little "church around the corner," on Christmas Eve, showed that the beautiful manger had aroused adverse talk. It was soon understood by the writer, who was enjoying the spectacle and the crowd, that an innovation which pointed to Rome was seen by some casuists, who were furious at their pastor's infidelity to low-church principles.

### Interest in Koreshanity Among Christian Scientists

A LITTLE REUNION of West End teachers took place recently, and at their request, the writer gave an informal talk on the "Inside Discovery" (not the Inside *Theory*, for the fact is proved). The solicitation, which was unexpected, came from a very lovely Wellesley graduate, now connected with one of the schools on Central Park west.

She said: "My dear, those five teachers want to hear about the Inside Theory, which I have tried to describe to them; and they have been waiting for it all the Fall, and they can't wait any longer. We are all christian scientists, but we are deeply interested, and we have friends with us to hear you talk."

The meeting, or reception, for it was their weekly hour for meeting visitors, opened with a slight attempt at describing the Discoverer of the Koreshan Cosmogony. They listened with deep attention to a frail effort at imparting some of the wonderful truths of the Discoverer, which he has deigned to impart to his followers; and at the close of the hour, they seemed as interested as at the beginning. The demonstration of the premise of the Koreshan Cosmogony was not impeached, but received instant acceptance as reasonable in its method of testing the earth's surface.

Love to humanity prompts God to give up his life for the sake of reproofing their vices in forgetting him.



# Modern Social Problems

**T**HE MODERN WORLD is full of paradoxes and contradictions. The earth is productive of everything desirable for man; but millions of people do not enjoy the fruits of toil. There is a struggle for existence, and it is an unequal one. In it the few are against the many. The millions are weak because deprived of their strength. The few are strong because they possess the power of wealth. Thus the minority rule the majority. The elements of oppression are in competition. The iniquitous system is productive of numerous evils which afflict society. It is the great instrument through which the few ingeniously and deftly steal away the wealth of the world. The yoke is upon the masses. They support the power and vainglory of oppression. The industrial juggernaut leaves its trail of blood along the line of the world's progress. It despoils more homes than war, and slays more men than plague, cosmic catastrophe, and famine. The dread pestilence must be abolished, and the millions saved from utter ruin!

## THE EFFECTS OF THE SALOON LICENSE

As Seen From Moral & Economic Standpoints

BY J. S. SARGENT.

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."—Prov. xx: 1.

**W**HETHER we will observe the moral status of the so-called civilized peoples of the earth, will find that the above proverb is most applicable to their present condition. In every city, town, and hamlet, is the mockery of wine. Strong drink rages in every land; and, although this age loudly boasts of its intellectual and enlightened advance upon all that is recorded in history, yet there was no time in the world's records when more people were being deluded into the indulgence of intoxicants than now; or are being deceived into tolerating the ravages of the liquor traffic under the delusion that it is an advantageous industry, and that the tax and public revenues therefrom are restricting the output and sale; and also that it is relieving them largely of the burden of governmental support. Since the days of our grandfathers, when almost every neighborhood had its little still, and the farmer, with a bushel of corn worth twenty-five cents, could exchange it for a gallon of "red eye," and almost every household kept it by as one of their *lares* and *penates* for daily devotion, until today, when no better whisky costs two or three dollars a gallon, the consumption has increased *per capita* to more than double that which was used when it was free as water. Yet we are glibly told that the tax and license are repressive measures, and will decrease the consumption of alcoholic beverages. Who is it, I wonder, that is being "deceived thereby"?

Robert Morris, the financier of the Revolution, said that "to tax a vice is to encourage it." I cannot but admire that "heathen Chinese" though he was, the late emperor of the slant eyed Celestials, who, when advised to tax opium, although in sore need of revenue, refused, saying, "I will never consent to live upon the vices of my people." But the sovereigns, the voters, of the most advanced of civilized nations, the United States, through the whisky revenues of tax and license, so demean themselves beneath this despised heathen, as to consent that their government may live upon the vices of its people. Thousands fill drunkards' graves annually, their lives cut short by drink. The people in their corporate capacity, the government, having

gone into partnership with the liquor traffic, are not only consenting to their murder, but are sharing in the price of their blood.

It is bad enough that a man should foolishly and persistently, for mere pleasurable sensation, take poison, and thereby cut off twenty or thirty years of his natural life; but it is incomparably worse, that his community, his friends, and his country, should consent, if only they may reap a profit therefrom, that the stuff with which to commit the suicide may be sold to him. We may not be able, or at least we think we are not able, to prevent the use of intoxicants, without violating the personal liberty of those who wish to use it. But we do try in some measure to prevent gambling or lotteries, and to prevent direct suicide, in which, if some one should assist by selling to the victim a drug or weapon, knowing it was to be so used, the seller would be held as an accomplice. How about personal liberty in these things?

If we cannot prevent a man from drinking this poison, then our criminality is not that we do not, but the crime is that in licensing the manufacture and sale of intoxicants we assume that we can and have a right to prevent such manufacture and sale, but that, for a consideration, we will permit it to be done. Knowing as we do what the result will be to those who purchase and use intoxicants, we thereby consent that all such evils may be inflicted upon our fellowmen, if we are but paid for the privilege. And we do not then, so long as we do not register our protest against this diabolical business, guilty alike with the drink maker and seller for all of the crime, suffering, and iniquity, that follow in the wake of the dramshop?

We may prate from our pulpits about the brotherhood of man; but so long as we continue to do this thing, we like Cain, are denying that we are our brother's keeper, and his blood is crying to us from the ground. By controlling our own appetites, we think that our escape is assured. Our fellowman may do the same, that is his lookout; but he cannot control the appetites of his children, nor can we control ours; and it is but a just retribution that "whatsoever a man soweth that shall he also reap." Having consented that our neighbors' children may be trapped into the saloon, we have also consented that the nemesis of justice that renders an eye for an eye and a tooth for a tooth, may see to it that our sins be visited upon our children, to the third and fourth generation according to the Decalogue.



As the whole nation is alike guilty of this consent, is it then any wonder that drunkenness is on the increase from generation to generation, and that all our temperance work, with local option and state prohibition, does not materially check the ravages of the saloon? The liquor traffic is carried on for the love of money, that root of all evil. Let us then pluck out its damning tentacles from our own hearts, by rejecting any and all public emoluments from the business. Then with the beam out of our own eyes, we can see more clearly how to dispose of the whole damnable business.

## The Modern Curse of False Philanthropy

BY BERTHALDINE, MATRONA.

A NEWSPAPER heading like this, "Charity Useless," is truly refreshing. Mrs. Rose Pastor Stokes says it obscures real issues. Bless her dear heart, we are glad she thinks so. Mrs. Stokes has distinguished herself as an efficient university settlement worker of rare zeal. She has been a poor working girl. She has loved and served the poor and oppressed among the masses; and she has married a multi-millionaire. She is in touch with all phases of human life, and with such unusual credentials, she is now on the platform, speaking with the wisdom of her experience, her heart-felt convictions.

To an audience of thoughtful, capable women in New York, she said, "I sometimes think that it would be a good thing if this whole philanthropic system could be swept out of existence, because it blinds people to the real issues. It is not true philanthropy. Philanthropy is the love of man, and it is not love of man to take from him what is his; and then, when he is lying robbed and wounded upon the Jericho road, to put him on a beast and take him to a soup kitchen. There is little use in trying to relieve poverty, while we are creating it. Just as long as we go on leaving men and women on the Jericho road, we will have these social problems." Speaking of modern philanthropists, she remarked, "They do not see that they are working at the wrong end; that poverty can be cured only by doing justice, and seeing that those who create wealth get it, and that *all* help to create it."

We hope that Mrs. Stokes will look with interest at the place where the Lord laid the axe, as a suggestion for future philanthropists, when he was contemplating the civic problems of Jerusalem. Modern Christian philanthropies, the works of zeal not according to knowledge, are the corrupt fruit of a corrupt tree, having its origin in evil concupiscence.

The love of money was the temptation of the woman provided by the pagan serpent, the old devil's masterpiece, that caused Israel to sin. The church, the woman taken from the man of Israel, was once all right, a good coöperative neighbor-loving woman, whose God was the Lord God of Israel. Then came the tempter with the golden calf. The woman began to lust for its pagan power and possibilities. She wanted first the wealth of the Roman empire, then the wealth

of the Indias, and later still, the hidden riches in the skin of the old dragon, celestial John Chinaman, with his Israelitish head and face of wit and wisdom furnished by the wily Jap.

Nemesis is in the skin. Lost Israel and the Gentile bride, the restitution of his loss, will have cause to remember many things long forgotten as to their origin and destiny, when the stroke of the axe is felt at the roots of the tree they nest in.

The competitive system, the consort of the modern Christian church, of fallacious charity, is a decaying old cumberer of the ground. The twain of evil origin have bolstered each other up as two drunkards sometimes do. The now universally demanded divorce of church and state, and the vision of each to each in sin's nakedness, will bring about a great awakening in the light of the everlasting gospel of the genuine science of the law of the Lord. This will create a demand for fig leaves, such as never was. The fig is a symbol of communistic life, from which cold charity is left out in the cold, where she shivers and shrinks to the minimum, as the *dernier ressort* of man in his extremity.

The fittest to survive the competitive age and enter the kingdom of God and his righteousness, are they who can sell all that they have and lay the price at the feet of Apostolic Communism. Such will return to the law and the prophets for light, and turn to the Christ of the ages for life and the science of the law of their being. Scientific communism, the social expression of the laws and principles eternally operative, in creating and perpetuating the life of the universe, is the ultimate solution of all civic problems.

To this rest for the weary, must Mrs. Rose Pastor Stokes turn, if she would become as the Rose of Sharon and the Lily of the Valley, in all that constitutes true benevolence to the poor and oppressed of competition to be found in palace and hovel.

## The Possibilities of Organic and Scientific Communism

BY SAMUEL ARMOUR.

IN THE effort to conform, so far as is possible in this present life to the injunction, "Be ye therefore perfect, even as your Father which is in heaven is perfect," or to attain to the status enjoined, we must not lose sight of that essential element of the law of righteous conduct involved in the summary: "Thou shalt love thy neighbor as thyself." The communistic relationship alone makes possible the genuine and practical demonstration of such supreme devotion to one another.

While competition may be the life of trade within certain limitations, it is bound to culminate in the subjugation of the great majority of the people, who are already being left so far behind in the race, that competition with their oppressors only operates to their further disadvantage, being but a hopeless struggle. The relative advance of small concerns, or success of poorer individuals, is only insured through the defeat of those hitherto still less fortunate.



"We rise by things that are under our feet," not upon individuals or concerns already above and beyond us. Thus, in perpetuating the competitive system we but aid in the game of filch, which grinds to greater desperation the most unfortunate—our weaker brethren; whereas, in the spirit of beneficence, we should help bear the burdens of the weak. The present evil system has about compassed its own destruction; and, in its final death struggle, will terminate in desolation the careers of many of its devotees.

An orderly communism insures life to humanity, for whose benefit trade is primarily instituted. It is no longer a question of how much one can accumulate and hoard for his own aggrandizement and that of a contracted circle of heirs, by plying a trade built upon the ruin of the neighbor's opportunity and hope; but rather, how, through united effort, can we the people, by industry and economy, with the best methods of collection and distribution, properly provide sustenance, comfort, and pleasure for everybody?

While the present system endures, the more wealthy a man becomes the greater the ratio of acceleration by which his wealth may be increased; and thus by evolutionary processes, the wealth of the many is being concentrated in the hands of the few, leaving the many poor at a coördinately accelerating and inverse ratio. This compels recourse to new and enterprising methods of making a livelihood; wild lands are reclaimed, and their natural resources developed; industry and commerce continue to be carried on as long as there are new fields to exploit. So far the masses are not entirely "checkmated," though they have been checked in many directions; and thus we become more and more wealthy as a nation.

There is plenty of work in the country especially for those who are working. Many are being worked almost to death, since they are bound, by the very nature of the case, to support the rich who need not work, and the poor who are denied employment, as well as the police and the standing army, who guarantee the orderly carrying out of the contract we have taken upon ourselves, to throttle one another in a business-like and polite manner. How abnormal! Verily, "What fools these mortals be!"

But, it may be said again, since resource is not entirely exhausted, liberty not altogether subverted, nor the peaceable spirit, persistent hope, and ingenious enterprise of the people totally exterminated, the augmentation of our national wealth still continues; but its concentration also continues with relentless acceleration and direful portent. Despite the rapid invention and extended application of labor-saving machinery, the people are still goaded to overwrought muscular activity; for those whom machinery throws out of employment, must put the shoulder of drudgery to some other wheel to maintain their existence. The machine, in the end, relieves the laborer of no burden, but is simply installed in competition with him under existing conditions.

Shall we, then, exterminate the labor-saving ma-

chine, and allow man to continue to hold undisputed right to work from morning till night, and from childhood till death? No, a thousand times, no! Rather let us destroy the infernal system which perpetuates drudgery in the face of all this wonderful ingenuity in the creation of mechanical devices, which, if under governmental control for their legitimate use, are sufficient to insure rest on the plane of material performance to humanity at large, enabling them to accomplish greater results in two hours per day than heretofore they have been able to obtain in ten. Let all perform useful uses; let help operate the labor-saving machines in the production of that which contributes to our maintenance, which may be luxurious where creation, collection, and distribution are properly regulated, organized under governmental control, and where the sovereign people of the nation are their own employers.

We do not propose to wait until we have educated the people of an entire state or the nation, before carrying into effect the principles we enunciate. There are many people sufficiently developed and progressive and whose devotion to principle and humanity amounts, in sufficient degree, the love of self; and thus we hope to organize in consociate aggregation a communistic effort, in the near future, wherever a sufficient number are found to coöperate in the initiation of a system which is destined, in a few years, to become national and international, serving the highest interests of an enlightened and unselfish civilization.

### The Education and Development of Children

BY JEANNIE FOX MILLER.

THE GREAT outcry against child labor, and the strenuous efforts of many worthy people who have our children's best interests at heart, to secure legislation against the employment of children in mills, factories, and other places of business, is no doubt for their protection against the greed of their employers. Compulsory education laws force a better mental education upon them; and such education as is given in the public schools of our times, seems to be a much better foundation for latter attainments in various lines, than the manual training received in the different employments in which children have been engaged. How much better would be a scientific training of every faculty and every muscle, from early childhood to adult age, and then the cultivation on special lines as much seemed desirable. The cultivation on special lines might begin earlier in many cases, the opportunity of study being continued through life. The capacity of learning would no doubt be retained longer, if the youthful mind were not so crammed, the object of the cultivation in no case being for financial gain.

The highest attainments are secured through the love of that which is being striven for, rather than through the expectation of a money compensation; although in this commercial age, it seems next to impossible to keep out the idea of a money valuation upon every



thing in the world, from the most material to the most spiritual. The education of the mind alone is lop-sided; and while it enables those capable of receiving such an education, to pursue some mental occupation with success, yet they are apt to be delicate physically, and have difficulty in keeping their balance. Many so engaged find it necessary to resort to some kind of physical occupation or exercise to help them to keep their equilibrium. On the other hand, those with little or no schooling, and who have been put at some manual occupation early in life, are not so apt to be delicate physically, except in cases where the conditions are detrimental to health. They generally have to work in such a way as to develop certain muscles, while others are little used, and, therefore, they have no chance to grow symmetrically; besides, the mental faculties, being but little trained, grow to be as unsymmetrical as the muscles.

There are, however, some notable exceptions to this general statement, in such men as Abraham Lincoln, Dr. Robert Collyer, and others, who had such a desire for learning that all obstacles were surmounted in their efforts to read and study, and they attained what the majority never do under much more favorable circumstances. These men had the advantage of having, for the most part, healthful physical occupations during their youth. We have heard recently of a man who proposes to pay wages to children while attending school. The better way would be for the state to assume the responsibility of the support, education, and occupation of all children, giving them equal opportunities for mental and physical training, according to their natural adaptation and ability. When properly arranged and managed, the products turned out of manual training schools would go a long way toward covering the expenses. This would help solve the problem of race suicide.

Now, the world is being populated more by the lower classes, who only know to follow their animal instinct to reproduce, than by the educated people who see a very poor chance to be able to give a large family of children the advantages which they wish for them, on account of the moderate incomes of the average family, high price of living, and lack of sufficient domestic help at any price. When people become used to the idea, and understand all the advantages in the plan for governmental control and support of their offspring, they would be so relieved from so much responsibility in regard to them, that they would not be so afraid to have larger families; while the lower classes would be soon raised out of their degradation by the results of the working of this plan, shown in the improvement in the rising generations.

Laws governing marriages, requiring people to show proof of fitness, both mentally and physically, for parenthood, would do very much toward improving the human race. Such a course might go a long way toward the solution of many of the great problems of the day, such as child labor, education and support of offspring, race suicide, domestic help, and improved pa-

renthood. The details of such a plan could as easily be worked out by great minds, as many of the great commercial schemes which are so very successful today.

The Koreshans look forward with a lively hope of seeing the time come speedily, after the great battle of Gog and Magog, signs of which are everywhere apparent, when in the institution of the new heavens and new earth wherein dwelleth righteousness, the desires of men will be for the betterment of their race rather than for personal gain. Then there will be comparatively little difficulty in instituting such arrangements for children, as well as many other reforms which are being agitated by many thinking people at the present time. We pray daily for the end of the old order, and the establishment of God's kingdom in earth as it is in heaven.

### Bolton Hall's Views of Charities

BY CARL L. SEELBACH.

**M**R. BOLTON HALL is perhaps the leader in the modern anti-charity movement. Briefly, it may be said that their tenets are as follows:

**FIRST.**—Charity as practised is but the application of palliative methods to the deeply-rooted disease of poverty.

**SECOND.**—That the retroactive effect of all forms of charity is at least as great as the temporal soothing effects. Thus the tenement house laws react on the price of rents, to the detriment of the tenants, and make the city that much more desirable to live in, whereas the great idea is to get people on the soil.

**THIRD.**—Outright gratuities, as pensions from the Charity Organization Society, the tipping of waiters, etc., tend to reduce wages, so that the receiver of the tip (tipee) is not benefited in the long run, and he is finally obliged to take part of his living in a more or less degrading form.

**FOURTH.**—Day nurseries, thought to relieve overburdened mothers, make it easy for women to abandon home and children, to help support the family. The father's wages are then so reduced, that the income of the entire family of workers is no more than the husband's was originally.

**FIFTH.**—Fresh air missions, little mothers' societies, tend to increase the span of lives of those whom it were truer charity to allow to perish, and tend to increase the pauper population,—and so on through the entire list of charities which now exist.

Mr. Hall is a master of satire. In a lecture in Buffalo recently, he drew a modernized version of the parable of the Good Samaritan, in which the Lord declared that the robbers who waylaid and beat the traveler were better than the Good Samaritan who furnished him with a Charity Organization Society ticket. Mr. Hall declared that if he were the devil, he would give largely to the 2,040 charities in New York City. He has no quarrel with those who know no better than to attempt relief, and compares their efforts to throwing rose leaves into a bottomless pit.



# Health and Hygiene

Dr. J. Augustus Weimar

## ELIMINATION OF THE WASTES OF THE HUMAN BODY

**A** PRIMARY channel for the elimination of waste substances of the human system is the excrementary canal or colon, and it is of vast importance to health. By the term colon is generally understood the so called large intestine, which is from four to six feet long. It begins at the cecum (blind pouch), on the right side of the abdomen, at the end of which is the appendix, from three to six inches long, the point of attack of the present-day surgeons; and in its ascent it passes the right kidney under the concave surface of liver and lower part of stomach. Here it turns across the body to the spleen, where it descends and passes the left kidney to the sigmoid flexure (signifying S shaped), by which is understood the lower part of the colon just above the rectum.

The terms, colon and large intestine, are both somewhat vague and incorrect; for it is evident that the excrementary canal (colon) is quite different from the alimentary channel, the so called small intestine, which is comprised of: (1) the *duodenum*, which literally means twelve finger breadths long (eight to ten inches), and which is the first part of the so called small intestine connecting with the stomach; (2) the *jejunum*, meaning dry and empty; it is the middle part of the small intestine, eight feet long, usually empty after death; and (3) the *ileum*, signifying twist, the lower part of the small intestine, which is twelve feet long.

Now, contrary to the general opinion of the physiologists, we hold that the so called large intestine or colon should be denominated the excrementary canal, and the small intestine (bowels) should definitely be called the alimentary channel. For the former exists for the purpose of receiving the semi-solid refuse substance to be discharged from the body, the latter exists for the purpose of receiving the churned semi-fluid nourishing substance from the stomach.

Although it appears from the falsely termed large intestine (colon) that the system may be nourished by injection through the rectum in cases of imminent starvation, we should not overlook the fact that such cases of emergency are exceptions, and prove to be very unsatisfactory. We recognize the presence of lymphatic vessels in the colon which have absorbing power for fluids, but we also recognize the absence of lacteals, which is criterional.

Nature seems to have made provision for emergency, so that, for instance, the natural action of the stomach and bowels may be reversed by the process called vomiting; but when this unnatural, improper, and revulsive action takes place, the ileo-cecal valve (located in the blind pouch above mentioned), which naturally prevents the refuse substance of the excrementary canal from entering the alimentary or nourishing channel, may be unnaturally forced so as to allow the refuse substance to be discharged through the stomach and mouth.

Some constitutions apparently do not seem to be affected

by this unnatural action; but we have observed in others that it makes them deathly sick and weak, producing the awful condition known as strangulation. And we know of a man who can make himself, by means of self-produced vomiting (by taking some emetic, or by putting the finger down the throat), sick for weeks and months, when a certain occurrence might justify such a procedure for the accomplishment of a certain end in view. According to the best judgment, such a method of proceeding is abnormal from first to last, for the reason above stated, and should be employed only where poison has been swallowed.

### Rational and Drugless Methods

**A** KNOWLEDGE of anatomy will be of some use with reference to the following directions and suggestions for producing regular peristaltic and excrementary action. For that reason we have briefly described and located the various organs under present consideration.

FIRST.—Knead the nourishing channel in the center of the abdomen, especially around about the umbilicus, for about two minutes. Then for three minutes knead the excrementary canal, beginning on the right side and at the lower region of the abdomen, close to the hip-bone, and immediately over the ileo-cecal valve. Knead lightly at first, gradually using more strength, following the ascending excrementary canal upward to the under surface of the liver on the right side of the gall-bladder, where the canal bends abruptly to the left, forming the hepatic (liver) flexure. This region across the body, from the liver on the right side at the commencement of the ribs to the spleen on the left side, is known as the transverse colon, or as we prefer to call it, transverse excrementary canal.

If you knead this transverse region thoroughly, you will not only have kneaded the transverse excrementary canal but also the liver, gall-bladder, stomach, and spleen. Next knead the descending excrementary canal; begin and continue on the left side, known as the splenic (spleen) flexure, where the canal curves downward beneath the lower end of the spleen; follow it almost vertically downward where it terminates in the sigmoid flexure. This flexure is the narrowest part of the excrementary canal, and ends at the rectum, which is from six to eight inches long. **NOTE:** In stubborn constipation, always knead the whole excrementary canal or colon, and thereafter the long nourishing channel or bowels.

SECOND.—While with the above manipulation you have kneaded more or less the liver, gall-bladder, stomach and spleen, nevertheless in stubborn constipation and when either liver or spleen may be at fault more or less, it is well to knead, by placing one hand upon the ribs over the liver and pressing them down several times quite strongly (not so much as to produce pain), holding them a moment in this position before slowly removing the pressure. This will remove any engorged condition, and start a healthy circulation in and through the liver. Work as deeply as possible



with the fingers over the liver and under the ribs, raising them gently. If you knead and manipulate thoroughly the gall-bladder, liver, and spleen, you can establish a normal function.

THIRD.—Place the left hand lightly over the cecum, then over the liver, over pit of stomach; then with the right hand over the spleen, umbilicus, sigmoid flexure, and rectum, vibrate gently for two minutes over each organ.

### Some Useful Auxiliary Exercises

FIRST.—On retiring, lie on your back; stretch your body thoroughly, and then relax. Now take a full and deep breath. Hold your breath a moment or two, and then force voluntarily the stomach, liver, gall-bladder, spleen, and bowels up and down as many times as you can until you require another full and deep breath. Repeat this action seven times, or as often as you can without exhaustion, twice a day; that is, on retiring at night, and before rising in the morning.

Although peristalsis or peristaltic action is a peculiar, contractile, muscular vermicular, and involuntary movement of the alimentary nourishing channel or bowels and excrementary (refuse) canal or colon, it may become, from various causes, inactive; and as a consequence, the involuntary movement may become partially or wholly paralytic (lame). Now, whatever may have been the cause of inactivity of the involuntary movement of the alimentary channel and excrementary canal, which causes constipation, one thing is sure; the abdominal muscles are contracted and the nerves impinged. This condition obstructs the life-current more or less, and if not relieved in its incipient or acute stage, it becomes chronic and stubborn, and constipation or costiveness is the result. From this it would seem, logically reasoned, that a stretching of the contracted abdominal muscles, and an adjustment or relaxation of the impinged nerves, should remove the obstruction. And so it does. This can be accomplished by an Osteopathic operator; but we have discovered a method which will perform the same thing without an operator. This *modus operandi* forms our second auxiliary.

SECOND.—Place the tip of the tongue against the upper gums, as if to say *t*; then notice the resistance of the abdominal muscles outwardly as in a forcible repetition of *t*. Repeat this exercise, and then force the abdominal and waist muscles outward for several minutes, still keeping tip of tongue in position for *t*; then abruptly and explosively call out the word *tah*, by relapsing tip of tongue against upper gums, and at once increasing the force outward at the waist and abdomen. Do not utter *tah* until the muscles have been made thoroughly flexible by expansion and contraction.

THIRD.—A friction and relaxation bath for people following a sedentary occupation or profession will prove a capital exercise and means for activity of the alimentary channel or bowels, and for the action of the excrementary canal or colon. In addition to this, it relieves and cures hemorrhoids (piles), fistula, etc. The late A. F. Reinhold, M. A., Ph. D., M. D., recommends it to be taken in the following manner: "The person sits on the rim of a tub filled with very cold water, and with a rough cloth gently

rubs the entire length of the spine up and down, but principally downwards, and also crosswise, redipping the cloth frequently. This is continued for from five to fifteen minutes, and repeated from two to four times a day in stubborn troubles. Care must be taken, however, to restore the warmth of the body again quickly, either by exercise or additional wraps or covers."

Some more recent hydropaths recommend what we have found to be more efficacious; and that is, to use a small foot-bath vessel of the shape of a large-sized dish-pan, large enough to sit in with the buttocks only. Now pour gradually into it cool water, till it reaches a depth equal to the width of the person's hand, keeping the water continually in motion by dashing it over the abdomen with the hollow of the hand. Thereafter the body is briskly rewarmed by drying it off with the bare open hands, using no towel or flesh brush. The reason for this is obvious after a thorough trial.

### The Efficacy of Vibration

BY MEANS of the Osteopathic manipulatory movements, the efficacy of vibration was discovered; and we here give the mechanical movements of it. Place the hand lightly upon the seat of pain or organ at fault and inactive, using no pressure. Now produce a fine shaking movement, in which the whole part of the palmar surface of the fingers of the hand is used. Vibrate over any organ in pain about two minutes. The gist of this mechanical movement of vibration consists in this; that the fine shaking movement must be at the elbow flexion and extension, while at the wrist there must be adduction and abduction. There must be, by all means, neither straining of the muscles in the arm and shoulder, nor any contraction whatever of the muscles of the hand, arm, or shoulder.

Flexion and extension, adduction and abduction, dare not be reversed. If, for instance, flexion and extension are produced at the wrist, it will prove injurious in many localities. Therefore, always vibrate with a loose wrist-joint, using no greater pressure than the weight of the hand. The entire benefit to be derived from the treatment is lost if the points above mentioned are neglected or disregarded. While Osteopathy discovered the mechanical movements of vibration, Koreshan Universology gives the science of it. Space here will not permit us to give an outline of it, but those of our readers who possess *The Guiding Star* may read concerning it by turning to Vol. I., pages 264 and 265.

How one may know when vibration is given correctly: Place one hand on the anterior surface of the thorax (chest) and the other on the opposite side. If the vibration is felt by the hand on the back, you have administered it correctly, and it will quicken, stimulate, strengthen, and assist very effectually in reducing engorgements, congestions, and inflammations. In fact, in every instance, it will prove beneficial in many cases of afflictions; while with a stiff hand and arm, no vibration can be distinguished nor any good accomplished.

A unique method of practising the delicate and skillful vibratory movement: Place a tumbler of water upon a solid and fairly large table; now imitate the vibratory motion as given above. If the vibration is performed correctly over the tumbler, the water will quicken in the center; but if not given correctly, it will move from side to side.



## Topics of Interest & Importance

**N**UMEROUS ARE THE QUESTIONS which command the attention of progressive minds. They have all been discussed by men of great intellect; but unfortunately they have sat in darkness while constructing hypotheses concerning the causes, functions, and relations of existing things. It is the uncertainties of so called science that constitute one of the most pronounced characteristics of the modern world. More and more it is becoming known to the masses that they have long been grossly deceived by leaders in the world of thought. They have been led astray by false conceptions of life, mistaken views of human duty, fallacious theories of religion, and erroneous scientific deductions. The fabric of modern education is woven from the wastes of genuine progress; it is inferior goods colored to deceive the unsuspecting. Not that the teachers of modern thought have intentionally deceived the masses. They were unable to discover the Keys of Knowledge. But now the Light is here, and the people are being undeceived.

### IMPOSSIBLE THEORIES OF WORLD-EVOLUTION

BY ALICE FOX MILLER.

**E**VOLUTION is a common term among educated people of the present day. It is safe to say that all of the great so called scientists and their followers, accept some form or phase of the theory of evolution. The prevailing idea seems to be that the universe has gradually evolved during unnumbered ages, from almost nothing, or from some vague elementary state, into its present highly complex form and activity. What it evolved from, and what started it to evolving, seem unimportant subjects compared with the contemplation of the evolution itself. They assume that something sometime started to evolve, and when it got well settled down to business, it did wonders, making all the innumerable suns and worlds and all the life that they contain; that it is still evolving; and that there is no set point of achievement where it is supposed to stop. Though some scientists claim that the sun is cooling off, and that the end of the world is a probability; and if one sun can die out, every other sun may expect the same fate, and the whole universe may be blotted out in time.

When we consider the full meaning of the words universe and evolution, we can rationally prove that this theory of evolution is illogical and absurd. Every scientist will admit that the universe includes everything that exists, whether it be in the material state, or the spirit or force state, and that beyond or outside the universe, there exists absolutely nothing. The term evolution signifies an unrolling or unfolding. But one of the characteristics of the term is, that it cannot be intelligently considered apart from its correlated term, involution. Whatever is unrolled or unfolded must, at some time, have been rolled together, infolded, or involved; yet we never hear the term, involutionist or involutionary evolutionist. Scientists one-sidedly consider evolution as though it were the only process in operation.

Let us consider briefly the operation of the law of evolution in actual growth or development, not apart from involution, but in its never-failing coöperation with it. Have you ever planted a little seed, and watched the plant come up, unfolding daily, little by little, the root, stalk, branches, leaves, blossoms? Finally came seed, the culmination of its growth, like the tiny original planted. In this

growth, there truly had been an evolution; the original seed had unfolded into the plant and the multiplied seed. But who is willing to say that this was accomplished through evolution without involution?

Leaving out for the present the subject of the production of the seed from a previous plant, we will consider the main factors in this cycle of growth from seed to seed. First, we have the seed, a tangible material body, having an orderly, purposeful arrangement of its complex parts. It bears within its form its vital force, which is a definite living plan or purpose, a method of procedure, a mentality or spirit belonging to its peculiar genus of life, and by which it is impelled and guided in its growth. Then consider that this seed, body and spirit, is placed in an environment where it can, through physical and spiritual laws, reach out and draw into itself both material and spiritual or force substance. By these means the seed evolves into the plant in growth, and finally culminates its cycle of evolution in bringing forth its multiplied seed.

During this same period of time, it has also passed through its cycle of involution; for during its whole growth it has involved substance from its environment, without which it could do nothing. In bringing forth its seed, which was its grand purpose in growing, it has involved the whole life of the plant, both material and spiritual. Every scientist would have to admit that both evolution and involution operated in plant growth. He would also have to admit that both these laws play a part in the growth of all forms of life, because all life develops according to the same general method of activity.

Now, a word as to the question of an absolutely first beginning of the production of seed, a beginning both as a point of fact and point of time. We always find the seed produced through the laws of growth from a previous seed of similar sort. The seed may be modified through modification of environment and impregnation, but the method of law of creation and re-creation from seed to seed, operates the same continuously. We cannot logically conceive of a seed being produced independently of the parent form. If, at a point of time, we see that the seed requires a period of time in which to complete its re-creation, but as we cannot admit that there ever was an absolutely first seed, we cannot admit that there ever was an absolutely first cycle of seed production.

We have gone over the main facts and factors concerning



in the development of all life within the universe. This life, we must bear in mind, is a part of the great universe itself, and is created and sustained by means of the laws of the universe. And these laws, by which the universe develops all the life within itself, cannot be other than the laws through which it has its own development. When we take this view of it,—which is the only rational view—we see that the universe could not possibly have evolved from a vague, elemental, or chaotic state, as is popularly believed.

We have seen that the universal laws of development demand, first, a seed or nucleus, (material and spiritual) which is the involved product of a similar previous existence; and second, an environment (material and spiritual) upon which to draw for nourishment and expansion. The evolutionists ought to be willing to grant the universe as fully an equipped nursery in which to develop as is found necessary in the growth of other forms of life. To be consistent, they should have had the seed or nucleus *involved* from a previous similar parent universe, and have placed it in a suitable environment. They could then have logically said that it was evolving. But, unfortunately, the term universe includes in itself all the substance in existence, so they had nothing outside from which to make the previous parent form, hence they could not get the involved seed, nor any environment in which to plant it. So, no wonder that they see its beginning in fogs and vapors, and puzzle mightily over the ending thereof!

How can a reasoning mind hold to the theory of evolution, when he makes no claim that anything has been previously involved; and how can he expect growth or development, when he provides no nourishing environment? Yet, evolutionists there are by the millions; and they must confess that the humblest plant that grows has a logical system of procedure, which they have not had the wisdom to see applies to the great universe, as well as to the little plant. Following the analogy of the plant life, can they not see that the universe could never have had an absolute beginning, nor can it ever have an absolute ending; that it must have a definite form containing both material and spirit substances, that it must have a great central scheme or plan or mind able to direct its phases of development; and ultimately, or at the end of cycles, to bring forth its seed, the involved product of its previous existence; also, that it must have environment or food substance to aid in its seed production?

The plant-life evolves and involves, cycle after cycle, eternally. The universe also evolves and involves, cycle after cycle, eternally; the only difference being, that the plant has its parent form and its environing nourishment without itself, while the universe, having nothing outside itself, includes within itself its own parent form, its own nourishment, and produces periodically the seed of its own perpetuity. As its name signifies, it is a thing that turns or operates as one, independent of everything else; a self-centered, self-perpetuating organism, without beginning or ending, except as to its cycles of growth.

To a logical mind, such a theory of the universe is a relief after the vagueness and inconsistency of evolution. Even an atheist might find his God in the great central mind of the universe, the invisible focal point of the sum of

universal activities, not as an impersonal first great cause, nor as the force of Nature (though in a sense there is a force of Nature), but as a live super-human intelligence. And when at the end of a cycle, the universe brings forth its highest product, its seed, the God-man (as the Christ), or the Adamic race, the God-men, he might well exclaim, "This is our God; we have waited for him."

## Rapid Progress Toward the Great Revolution

BY CHARLES BONSALE.

**A**FTER SEVERAL years' reading of THE FLAMING SWORD and other progressive journals, together with an earnest effort to observe, study, and analyze the trend of things social, economic, and scientific, I am reminded of the striking aptitude, if not prophetic character, of a declamation rendered at my country school exhibition in 1851,—fifty-five years ago. My mother selected the article for me to memorize; and, for some unaccountable reason, it happens that I remember, to this day, the first paragraph, but no more. It runs as follows: "To him who is accustomed to trace, in the order and variety of Nature's works, the evidence of a designing mind, to investigate with philosophic minuteness the phenomena daily occurring within the limits of observation, her mysteries present an inviting field for laborious research, speculation, and bold experiment."

It is safe to say, if the author had been told that, before the close of the century, a bold, learned, and scientific investigator would proclaim to the world that the Copernican theory of astronomy was a fundamental fallacy; that we are actually living on the inside of the earth's shell; and that the people would be talking to each other and recognizing each other's voices, half a thousand miles apart, he would have stoutly disclaimed that his words contemplated or embraced such a sweeping revolution. The record of the past two decades causes one to marvel, not only at the possibilities, but the logical certainties of the two just ahead of us. The revolution already begun, unlike any other of recorded history, embraces within its folds every department of human activity, and is world-wide in its scope. In the affairs of government, science, economics, sociology, religion, our teachers and text-books are approaching a stage of contradiction, bewilderment, and dissolution.

What can it all mean? Are there wondrous and glorious surprises behind the awful crash and conflict and sacrifice? Should the lovers of truth and justice, with perfect serenity and faith, steadfastly stand erect amidst the crash of idols, the flight of fortunes, and the imbecility of entrenched authority, and bear full testimony to the Divine logic and meaning of current events? I assume that THE FLAMING SWORD gives an affirmative answer, and seeks to unify all lovers of complete righteousness, whether full converts to the Koreshan Theory of Astronomy or not. Such a proposition, is timely and full of promise.

The part and promise of the writer in this great enterprise for common humanity must needs be humble indeed; but here is my hand. Let us get acquainted, work together, and proclaim in thunder tones the prophetic, righteous judgment of the world.



### Celibacy in Its Relation to the Sex Question

BY BERTHALDINE, MATRONA.

**T**HE OBJECT of the scientific application of the principle of celibacy is the final joy of a divine marriage, and the reproduction by materialization of the biune Sons of God. The sex forces of humanity polarized in Deity are the resources of the Immortals, for their periodical reappearance in human form divine. The scientific solution of the sex question, as it is called, is the most vital social accomplishment that confronts the human mind.

Are death and the corruptible dissolution of the human body to reign eternally as the inevitable race tragedy? Christendom, in all its death and burial scenes, hails with joy the proclamation of the inspired statements of the Apostolic faith in the resurrection of the dead, the putting on of an immortal, incorruptible body. "How are the dead raised up? and with what body do they come?" The law of seed-time and harvest, in its most universal operations, must be most scientifically analyzed, if the basis of the Apostolic hope is to be grasped by the understanding, and practically utilized by such as would constitute the first-fruits of the resurrection life in the body. For the participants in the first order of the resurrection, it is expressly declared that there is to be at the harvest time, no marrying nor giving in marriage.

The strength of life is at this time to be devoted to a preparation, a purification for a divine marriage. A most wonderful wedding is announced to take place at the harvest time, or end of the Christian era; and a race of humanity's Saviors is to be reproduced. The wedding is that of the true church of Christ, the Bride and the Lamb, her soul's Redeemer. The Saviors to come, the Immortals, constitute the historic and long anticipated order of Melchizedek, the high priest of which made himself known to men at the beginning of the Christian era.

The degeneration and the regeneration of humanity are simultaneously operative in some degree, in every world or age of man's creation from his image and likeness to the image and likeness of God. There is a consecutive and a simultaneous order of things in the manifestation of the works of the Almighty, and a time-indicator of every event of life. There is a time to sow and a time to reap life's harvest. The conservation of sex energy, in the anticipation of a nobler form of life, is never without its representatives, suited to the genius of the church and national life in which that unique form is to appear.

The progressive American, in the van of the great Germanic family of nations, leads the world in the anticipation of the realized hope of the reproduction of the Immortals. In America, then, of all nations, should be found the multitude who will gladly renounce marrying and giving in marriage, and conserve the sex energies, the most potent of life's forces, to the end that the Christian's hope of a harvest of manifest Immortals or Sons of God may be realized. Americans pre-eminently seek what they call individuality. They must realize, from a scientific analysis of the word individual, that there are no individuals in the world as yet. An individual is an undivided, unwidowed being, biune in fact, as much male as female. When such do exist, they

are called virgins or men-women. The Adamic race, which the Lord Jesus as the unfallen man, was the holy seed, will be of this character.

The Lord Jesus was conscious, as a man, of an inherent Bride, a femininity so self-satisfying, completing, balancing, that the lusts of the flesh had no dominion over him. He declared that he had meat to eat which the world knew not of. In him was an individuality of the sex forces, perfectly polarized and balanced to the maximum of commercial integrity,—mental, moral, and physical,—that he was the one altogether lovely to all who knew him, whether male or female. To awake in his likeness is the aspiration of all who were good soil for his holy seed in the beginning of the Christian era; and such will prove receptive to the science of the laws and principles of its reproduction. That the value of everything is found in its right use. That the science of the right uses of all things is essential to secure coöperatively the benefits of such uses, all will admit.

The science of the right uses of conserved life force is a science to be sought as the pearl of great price, and when found, joyfully utilized at the cost of all mortal existence has to offer. Monastic, conventual, and all other orders of sincere celibates have formed reservoirs of life forces for the world of the Christian era. This world, as the prodigal son, has used them in wasteful and riotous living. Racial degeneracy completely threatens the Anglo-Saxon. It is time now for the world to intelligently conserve its forces for a nobler purpose,—even for the rising again of the God race, for the putting on of the best robe, the immortal body. The genuine science of this supreme attainment must be learned from the genuine science of universal form and function, with the keys of knowledge.

### The Principle of Numbers and the Law of Equilibrium

BY MOSES G. WEAVER.

**T**HE FIRST STEP in the study of any particular subject is to bring it entirely within the scope of the mental horizon, and, with one sweeping glance of the perception, view it as an integral whole. Then, in the process of analysis, the mind may divide it into elementary parts, differentiating between one part and another. The rational faculty is then enabled to begin the work of reconstruction, fitting the parts together into a complete organization that is now its own creation, and a thorough comprehension will be the inevitable result.

In handling a subject with which one is not very familiar, it is not safe to carry the analytical process too far at first. By so doing, the mind may become so confused by the multiplicity of parts that it would be utterly impossible to reorganize those parts into anything more orderly than a pile of rubbish. In discussing the subject of numbers, which there are as many parts as there are different things in the universe, we shall for the benefit of the student, proceed very cautiously. We shall handle it like a novice does a watch, the first time simply taking it out of the case and immediately replacing it. This will show that it was made in two distinct parts entirely unlike, and each useless without the other. The next time one may venture to take out several pieces more before replacing them, and so on; even the



time going down into smaller details and bringing them together with a better comprehension of the whole.

Taking, then, the whole subject of numbers together into one view, we shall regard it as one great unit, as one in which all possible numbers have been so completely fused together that all lines of separation have vanished. All is one, a unit. All things in the universe are *one* aggregation, while the smallest particle of matter is *one* atom. Since the unit is the product of the involution or rolling together of all numbers, containing all within itself as a seed contains the entire plant it produces, the unit must also be the point of involution; and, as the first parent, be able to put forth by the multiplication of itself, the whole race of numbers. It is Aries the head or source of the stream, from which it flows down into the body, and ramifies even unto the ends of the branches.

The correspondence between the first of numbers and the first man is obvious. The very character used to express the unit, a straight line placed perpendicularly, is symbolic of that integral manhood. The first man was upright in character, straight and true to universal being, as the plumb-line is to the earth. Having the unit before us, we shall now proceed to take it apart and practice the art of fitting the parts together as we go along. We take a unit, an apple for instance, and divide it in the middle; thus destroying the *one*, and creating *two halves*, each of which being a unit in a lower degree; it is *one* of the order of halves. That which was integral is now divided; that which was single has become a pair. Such was the fall of Adam. He who was individual became dual or divided. From the biune state, he had fallen to the dual state, in which male and female are separate beings.

The restoration of the first man took place when the twain became one flesh in the Lord Jesus, who was the same man restored to his former state of individuality, in which the masculine and feminine elements were blended in the neuter being, where sex is in a constant state of equilibrium or sabbath of rest. In destroying a unit we may create a pair. A pair may be reunited in the production of a corresponding unit.

In this illustration, we may discern two dividers, one of time and one of position. In the pair we had the two at one time, but the one we had at two times. Time and space, we find are the twain disintegrators in whose hands all separations are made; but fortunately, like all dualistic forces, they operate in opposite directions; and as the one makes what the other breaks, they are reconstructors as well. This brings to our notice one of the most beautiful laws of Nature, the balance of all opposites or the law of equilibrium.

We have proceeded far enough in our analysis for the present. Now let us put the two together, and see what we have. We find the divided unit is a pair of opposites which are equal. Heat and cold, gravity and levity, past and future, etc., are such opposites; they are divided units. Then again, we find that a union of opposites produces the neutral state, the axis between the poles. For instance, the union of action and reaction produces a state of rest; the past and future unite in the present; gravity and levity are balanced in their static plane, and so on. So we conclude, on the other hand, that a unit, being produced by the conjunction of opposites, must be in a state of neutrality in order to be complete. We observe also that the pair in the dual state are opposite to, and counterbalanced by, their

united coördinate. In other words the divided pair on the one side balance the corresponding united pair, which is the perfect unit on the other.

To maintain the eternal perpetuity of being and existence, this universal law of equilibrium is essential, which provides an ending for every beginning, a death for every birth, a decay for every growth. If the former is the thing desired or done as the positive act, the latter becomes the reaction; and every ending brings about a corresponding beginning, every death a coördinate birth, and every decay another growth.

Nothing can be done in the great whirl of universal activity, be it ever so small or insignificant, but that sometime, somewhere, retribution will have to be made to the uttermost farthing. This great law of equilibrium is Libra, the balances in the hands of Justice. Time constitutes the disc on one side of the scales, and space on the other; on which all things are held in eternal equipoise.

### Catching a Bear Alive

(Continued from page 23.)

then both sliding doors were raised, and Mr. Bruin was only too thankful to escape from the tight-fitting trap to more comfortable quarters.

Once installed in his new home, visitors flocked to see him. His beautiful black fur coat was greatly admired by all, and his long, sharp claws were looked upon with awe by the children, many of whom had never before seen a real live bear. "Teddy",—as he was named after the most illustrious of bear-hunters,—was not, however, willing to endure the scrutiny of strangers. He blinked his little bead eyes at them in a most wicked manner, and snorted with displeasure whenever they ventured too near him; and if they still presumed undue familiarity, he flew at them in a towering rage, with outstretched claws.

Florida bears are, primarily, vegetarians; that is, they prefer fruit and vegetables, when procurable, to meat. So Teddy's needs in the line of food were easily satisfied, and he was soon persuaded to eat from his keeper's hand. His meals were all that he could desire, but even honeycomb failed to atone for lost liberty; and one dark night, he determined to leave his prison. He put his teeth into the hard wood and commenced to gnaw. Hour after hour the splinters flew; and by a little after midnight his labor was rewarded by a hole about a foot in length, and several inches in width. In a few minutes he would be free. He paused to learn how much of himself would go through. He thrust out one paw, then his head; perhaps the other paw would go through too; and it would have, had not something unexpected occurred.

The night watchman, marching by with his lantern, saw the danger. Seizing a board, he gave the bear two terrific blows in the face, clapped the board over the hole and shouted for help. The enraged creature rushed at the board, attacking it viciously. The watchman had checked the bear's advances for a time; but he knew that his own strength could not long hold out against the powerful strength of his four-footed adversary, and that, in a few minutes if aid did not come, there would ensue an unequal hand to paw fight with the furious animal. His cries of, "Help! help! bear's out! bear's out!" finally awakened the whole community; and men with guns, saws, hammers, nails, and lumber, came running from all directions. The night watchman was saved, and the cage re-enforced; but the consternation and alarm of the feminine portion of the town did not subside for several days.

At the present date, a box-trap on Estero Island is standing open-mouthed, ready to devour Mrs. Teddy when she happens by; and Mr. Teddy is impatiently awaiting the time when he and his lady shall take up their abode in a cool cement bear-pit.



# For the Younger Minds

Marguerite Borden

## MRS. HEZEKIAH SNOBS' VERSION OF CHRISTIAN SCIENCE

“NEW ENGLAND is such an interesting place,” observed the young woman from the West, to the old lady sitting on the opposite seat of the carryall, which had but recently replaced the rumbling old stage.

“It sartainly be!” agreed her companion, with a radiant smile which seemed to spread from feature to feature, until her whole face shone like the new dishpan she had just purchased. “Yes, it sartainly be! I’ve lived here all my days, an’ I know you hain’t a-goin’ to find no better place nowhere. It can’t be beat!”

And indeed Phillis, who was visiting her Eastern cousins, was almost convinced that this was the case. The beautiful hills, the great trees, and the quaint old stonewalls, were a pleasing contrast with the level prairie, the miles of monotonous cornfields, and the barbwire, to which she was accustomed. For several months she had been in Boston, but she was now spending a few days with friends in the pretty little city of Concord,—New Hampshire’s capital.

Desirous of seeing the residence of the most prominent woman of modern times, and also wishing to go farther into the country where there still remained some queer old dwellings of the seventeenth century, she had decided to traverse the rural delivery route from Concord to the picturesque little village of Hopkinton. She discovered that she and Mrs. Hezekiah Snobs, who promptly introduced herself, were to be the sole occupants of the four-seated conveyance; and, before the horses had scarcely started, she also discovered that Mrs. Snobs was endeavoring to demonstrate her marvelous conversational abilities. Her eloquence poured forth like coffee from an automatic grinder; and she only stopped between sentences to gasp for breath, probably about as long as it would take to throw in another handful of coffee!

“You see, it’s this way,” she explained, “I don’t never go to the city ’cept when I hev’ to. Its dreadful hamperin’ climbin’ in an’ out, an’ out an’ in, of these pesky new-fangled vehickles; an’ its turrible worryin’, knowin’ all the way that I’m a-squashin’ my best bunnet feathers ag’nst the carriage top every time I wear it! When I do go to town, I git enough stuff to last till I’ve got the spunk to go agin.”

The fact that she seldom went shopping was corroborated by the quantities of vari-shaped parcels with which she was laden, and the contents of which she confidentially described to Phillis until poor Phillis longed for a pair of invisible ear-caps which she could adjust without being observed, and which would cut off from her organs of hearing further communication with this living talking-machine’s vocal apparatus. She was trying to think of some means to stop the flow of words without seeming rude, when a change of subject gave promise of something possibly a trifle more entertaining.

“Up the road a-piece we’re a-comin’ to where Mis’

Eddy lives. Reverend Mary Baker G.,—them’s her first an’ middle names. Her church folks calls her ‘Mother Eddy,’ but some of the pert youngsters ’round here thain’t no respect fer nobody, up an’ calls her ‘Old Mother Eddy!’ They ough’ter be ’shamed callin’ any old woman ‘old marm,’ the idee! Some folks says she’s worth a heap o’ money; but I don’ know, ‘tain’t fer me to say;—’tenderate, she’s allers hevin’ her buildin’s painted, or her coachman a new livery, or a new set o’ flower gardens made, somethin’ to be a-spendin’. Strange, hain’t it, how some folks is allers a-spendin’ an’ a-spendin, a-tryin’ to git rid of what they got?

“Look sharp now, there’s her house an’ barns, an’ that stone arch in front marked ‘Pleasant View,’ an’ there’s the fountain, an’ down yonder in the holler b’low the slope her false duck pond,—you know what I mean,—the one she had dug,—but ‘tain’t got no ducks. They say the tower-room up there is where she writ all her books,—but mebe ‘tain’t so. You see the crook in the road pur’ty near in front of her house? Wall, him as was the high school principal owns that land across the way, an’ that’s his house a-settin’ up there. Mis’ Eddy ain’t no use fer him, an’ he ain’t got none fer her. The’re at outs. You see ‘twas like this. She wanted the road to run straight by her premises, but she couldn’t hev’ it cut straight on account of him a-ownin’ the land. Even when she offered him all kinds of fancy prices, he wouldn’t sell it to her, just out of spite, mos’ likely. Money ain’t no question with him, an’ he hadn’t no objection if the road wa’n’t straight. So she and she hain’t been overly friendly ever sence; an’ the road crooks ’round the bend same as it allers did.

“Nobody can’t never git a peep int’ her front door ’thout app’intments, an’ I ‘spose you’d hev’ to unwind a ball of red tape as long as from here to New York to get one. Did you ever hear tell ’bout what one of them college boys did? You hain’t? Wall, I ain’t sayin’ as it’s the down right truth,—mebe it be, an’ mebe it be’ent,—’tenderate, one of those pore boys got a dreadful bad headache, an’ he made an’ app’intment with his head tied up to see Mis’ Eddy cure it. She gave him a treatment, an’ told him, ‘You just *think* you hev’ good health, an’ you’ll be all right.’ But his headache wa’n’t gone when she was through, an’ when he got up to leave, she handed him a slip of paper sayin’ as how he was a-owin’ her five dollars for her time, an’ you ough’ter seen him stalk outer there madder’n a bee’s nest full o’ hornets, a-repeatin’ over an’ over, turrible impudent like (an’ I don’t blame him), ‘You just *think* you hev’ it, an’ you’ll hev’ it.’ An’ she never seen a sight of it.

“They say she rides out every day, rain or shine; she allers carries a leetle mite of a short-handled umbrella to keep folks from a-starin’ in her coach winders at her. I don’t think nobody ough’ter be ’shamed o’ their looks. It’s as they was made, an’ they’d a heap sight better to an’ bear it than tryin’ to cover ‘em up with short-handled umbrillees. What’s puzzlin’ me is, she ain’t bad lookin’



she's handsomer than most females that's lived over their fourscore years; but I'll say right now,—an' I don't care if she was to hear me, I hain't a speck o' use fer none o' her science that ain't Christian. Nothin' ain't Christian that says everything's sperit an' 'tain't no matter. Mebe it don't matter to them; but I kin tell you, 'twould matter to me, if I b'lieved there was sech things as sperits a-floatin' 'round. I wa'n't brought up to be superstitious, an' I shan't b'lieve there be ghosts till I've seen 'em.

"An' nothin' ain't Christian that says all's good, an' all's God. Nobody'd better not tell me that murderers, an' thieves, an' liars, an' cut-throats, an' pickpockets, an' fools, is God! An' as fur as all's bein' good is consarned, they'd better open the Holy Scripturs, an' read 'bout the place that's full o' fires an' brimstones, with Beelzebub to keep 'em burnin'."

At this point, Mrs. Snob's conversation ceased; and she breathed with difficulty, as though the air supply had suddenly become diminished. When her respiration was again normal, and she once more resumed her coffee-mill style of delivery, the subject of her discourse was Ed Patch's new hen-house; and she so elaborated upon the details of its construction, that this topic was sufficient to last several miles. Phillis drowsed into a disquieted slumber, and dreamed that she was locked into Ed Patch's new hen-house with Mrs. Hezekiah Snobs, without way of escape. She was about to scream, when she was awakened by Mrs. Snobs herself, who was warmly shaking her hand and saying: "This is where I git out; I want to tell you goodbye; an' say, that the nex' time I'm a-goin' to town, I hope you'll be along,—you're first-rate comp'ny!"

Mrs. Snobs laboriously crawled out of the carriage, the horses started, and the wheels again rattled along over the stones. Phillis looked back; Mrs. Hezekiah Snobs stood in the middle of the road, her large hands encircling her mouth, and serving the purpose of a megaphone, "'Taint fur to where Daniel Webster's first wife was born," she shouted; "keep yer eyes peeled fer an old house th'out no paint, an, you'll!"—

But the dust obscured her from view, and the horses' hoofs drowned her voice, and Mrs. Hezekiah Snobs was left behind. Phillis settled herself back in her seat with a look of relief, resolving, however, to keep her eyes peeled "fer an old house th'out no paint," which was Daniel Webster's first wife's residence.

## Catching a Bear Alive

ESTERO ISLAND is one of the many beautiful green islands which dot the waters adjacent to Estero. One side of this island faces its companion isles; the other side looks out upon the seemingly illimitable Gulf of Mexico. Owing to the island's fertility of soil, the Koreshan Colony have selected it for their garden spot. The little cottage, where those who care for the garden live, is situated on the Gulf shore, but the big five-acre lot under cultivation is enclosed on all sides by hedges of palmetto, palm trees, pines, and scrub-oak. Frequently these trees are interwoven with vines, and form jungles so dense as to be almost impenetrable. Of course such undergrowth affords a splendid

lair for wild animals, and the tracks of rabbits, coons, opossums, wild-cats, and even panthers, are often seen between the rows of vegetables.

For many years bear tracks were unknown, but one morning great bear imprints were discovered in the sand only a few rods from the house. It was thought that the bears had probably swum over from the mainland to gather cabbage-palm berries, which supply a large part of their sustenance. Every night thereafter, these mischievous bears cut up the most incredible capers, like naughty brownies who perform unheard of pranks when all are asleep. Their midnight revels were held in the garden, where they pranced and danced on the onion beds, and feasted on cabbage and green corn to their hearts' delight. They rejoiced in tearing down cornstalks, as well as in devouring ears; and left ruin in their wake. When their first course was finished, they entered the grove, and added to their repast a delicious desert of grapefruit and oranges.

They promenaded on the beach in search of adventure, and happened across a boat lying bottom upward for repairs. Upon overturning it, they found thereunder a large piece of putty and a pot of tar. They disposed of the putty in short order, licked the tar pot clean, and proceeded happily on their way. Farther up the beach, they spied a small sail-boat, and as it contained nothing appetizing, they scratched its sides, and tore off the rudder. Then they again visited the farm and hugged several rain barrels to pieces. Later, they paused in front of the barn to chat with the horse, with whom they appeared to be on good terms, for they left him unmolested.

After being annoyed in this fashion for several nights, those in charge of the garden determined to rid themselves of the bear nuisance, and a man with a gun was stationed to watch for the intruders,—but the bear family were wise enough to remain at home. Next, a steel trap was baited and placed near the bears' favorite picnic ground, but Mr. Bruin made a casual investigation, turned it over, and left it lying upside down.

Plans for capturing bears alive and uninjured were then submitted for consideration. To have a bear in the Estero Park would indeed be novel, and a scheme was devised whereby this might be accomplished. A large box-trap was constructed with a sliding-door at one end, a wire attached to the door was baited with honeycomb tied into a cloth, and the trap was set in the garden. Honey was smeared on the inside of the box and also on the ground in front of it, to attract Bruin's attention. Now, bears may be wise, but when they are as fond of honey as mice are of cheese, their appetites are liable to bring them to grief. So it was with Mr. Bruin; he followed the honey-trail into the trap, and was caught.

The box containing the bear was immediately carried aboard the Pelican, a gasoline launch ready to convey Mr. Bruin to Estero, where a good-sized house, built of strong pine boards, with iron-grated door and windows, awaited its furry tenant. The process of transferring the bear from the box to his new dwelling was not a difficult one. The door end of the box was placed beside the door of the house,

(Concluded on page 21.)



## In The Editorial Perspective.

THE EDITOR.

### THE REFLEX OF MISSIONARY EFFORT

**P**OSSIBLE conflict between the American Government and Japan is now a subject of general agitation. Much of it may be mere speculation, but it is sufficient to cause Congress to talk of "millions for defense." The yellow peril is assuming formidable proportions. With China and Japan arrayed against the West, there might be war with emphasis. China has already resented foreign intrusion, as an offset for the Chinese exclusion act in America; and American goods have been boycotted in some port cities of the Chinese empire. Count Tolstoi has made the rather startling prediction that the Orient is destined to subjugate the West. There is no doubt that a formidable power exists in eastern Asia where peoples have been wronged by Western nations. We wish to discuss a phase and factor of the yellow peril not yet touched upon by either the European or American press, so far as we know. It is apparent from the Gospels, that Jesus the Christ did not countenance the missionary work of the apostate Jews; for they compassed land and sea to make proselytes; and when so made they were two-fold more the children of hell than before. Fallen Christianity has worked ceaselessly for the past century to extend the influences of Christendom in the East. Rapid has been the progress of Japan since adoption of Western methods fifty years ago. Similarly, China is making rapid strides in the ways of the West. And now the Orient, it is feared, is ready to pounce down upon the nations of Christendom, for the purpose of subjugation. For the crimes of Christendom there is coming chastisement. There must be blows for Western hypocrisy. The reflex of modern missionary efforts will be felt in whatever attacks Japan and China may make upon the so called Christian nations. The American nation may well appropriate millions for defense!

### Great Changes Come Through Revolution

**M**ANY MEN have shown to their own satisfaction that change from the present system of weights and measures to the metric system, is well nigh impossible, because all machines and tools and measures are adapted to the old system. Likewise, it is maintained that radical spelling reform is now impossible; for the older people will not read books published in phonetics, and youths brought up on phonetics would not study books in the old libraries. Such arguments, if worth anything, would prove that no change looking to genuine reform could ever be made. It is true that radical changes tend to destroy the old institutions. But what of it? If it were good for the world to use the metric system, would it not be better to endure a few years of difficulty in making the change, than to perpetuate the present discord for centuries? History proves that great changes come through revolution. The time will come when a new spirit will be poured out upon the world. It will turn the mind of the world to better things. The tendency will be to forget the old. Musty tomes will no longer attract. Many things now in vogue will be aban-

doned. Revolution is destined to work wonders. It may be maintained that the principle of evolution has wrought many changes. See what inventions have done is said. Inventions have done naught else than intensify the old order of the world. Labor-saving machinery has not benefited the laboring classes. Inventions have increased the weight of the great industrial juggernaut, multiplied the factors of oppression, and given impetus to many and formidable fallacies. So called progress is in the direction of the world's greatest social catastrophe. But this catastrophe will remove the debris of the old order. The all genuine reforms will be of easy establishment and success.

### The Processes of World-Construction

**B**OTH the Bible and Koreshan Science teach that Christ of nineteen hundred years ago was the great Creator. All things were made by him, and even Heaven and the eternal Deity. Both the Bible and Koreshan Science also teach that at the end of the dispensation all mysteries are to be revealed in the disclosure of genuine knowledge. This means the revelation of science. It is sometimes a source of difficulty to some minds how it happened that Christ created the world without possessing the science of creation. He taught the divine philosophy, not the science of creation. How could he create without a knowledge of all the details of the processes? We answer, the Almighty creates, through methods of haphazard construction, but through the principles and processes of propagation. It is in the province of all species of life to create. The production of offspring is creation. Man creates; yet biologists are ignorant of the science of life. The details of the processes of all creation, and principles and laws of all activities in the cosmos, are all set forth in the science of Universal Science.

### The Evils of Government by Newspapers

**N**EWSPAPERS are generally regarded as great educators, a blessing to the world. As purveyors of news they are a necessity. They place before the readers knowledge of events in every part of the world. But newspapers do more than furnish news. They constitute a factor containing the elements of evil. One of the greatest evils of modern times is government by newspapers. Newspapers constitute a menace to human liberty. They invade the private homes and disclose the affairs of the families. They foist on the public despicable characters, and destroy the reputation of numerous men and women. They render verdicts in murder cases, and are often instrumental in the conviction of the innocent. The court is careful to prevent conversation with jurors, fearing that thereby the jury may be prejudiced against defendants. Newspapers render jurors before they are impanelled. Sensational reports often determine beforehand the fate of the accused. Public characters are made and unmade by newspapers. No man can undertake an honest fight against interests favor-



by the press, and editorials will be written to destroy his reputation if possible. Politicians fear the newspapers, for they are creators of sentiment; and false sentiment is the dominant product. Newspapers constitute a phase of tyranny which should be abolished or changed. Not that newspapers should cease to exist, but that they should occupy their legitimate plane and field of work. The evils of private conduct of newspapers are numerous. The time is coming when newspapers will be conducted under the impulse of a new spirit; their conduct will be under the supervision of the Government; and they will be published for the benefit of the people, and not in the interests of private ownership.

## Abolition of the Fraud Order System

THE BILL introduced in Congress by Mr. Crumpacker is designed to remedy the evils of the existing fraud order system maintained by the post office department of the American government. One of the fundamental principles of the Republic of the United States is that every man charged with crime has a right to trial by jury in court of law, where evidence is heard aboveboard, where attorneys discuss the points involved, and where the judge lays the foundation for the verdict. The fundamental policy of the Government is against any secret trappings which assume the form or character of tyranny. There is no room for absolutism so long as men are subject to all the modern abuses of power. The Government made a mistake when it instituted the fraud order system; or rather, when it placed in the hands of the postmaster-general the power to decide the business or other fate of any man in America. Under the existing system, any business man might be made the victim of the fraud order, his business ruined, and his reputation destroyed, through the secret and alleged testimony of two or three spies, and through the decision of the postmaster-general. At present there is no redress for wrongs which may be wrought by means of the fraud orders. This is one of the very weak points of the law, and it must be remedied. It is for this reason that the Crumpacker bill should pass both houses of Congress and the rights of citizens protected from the results of mistakes which the post office department may sometimes make.

## The Problem of Government Ownership

GOVERNMENT ownership is a term employed to designate a phase of the new order of things as fancied by many reformers. Good arguments are advanced against what is called state socialism, it being held that men under state socialism, under government ownership, would be mere servants or slaves of a form of monopoly. Against such a position, the benefits of coöperation are set forth, sometimes effectively. Seriously, would government ownership be just the desirable thing? Government ownership in Russia would mean that everything belonged to the Czar, because he is an absolute monarch. Under any other form of government, ownership would be reposed in the direct governing power. Is that what the people want? We answer, No! It makes all the difference in the world whether the officers of government are the people's servants or their rulers. Government ownership should not obtain.

But ownership by the people is desirable, and will ultimately obtain. Public utilities will be under government regulation, but all utilities and properties will be the people's own. There is a vast difference, when subjected to analysis.

## Who Owns the World's Mountains?

MONT BLANC is in dispute; it even constitutes an issue between France and Italy. A Frenchman was first to make ascent to the summit; and something was said in a treaty about ceding the top of the mountain to France. But Italy claims it—and that is the issue. A mountain in Mexico is the subject of litigation between two claimants. Up in New York the Adirondack mountains are private property. A number of millionaires like William Rockefeller, have monopolized the extensive natural parks of the Adirondack district. Courts have recently decided that no one can hunt on the land nor fish in the streams, because the millionaires forbid. Some wild portions of the Adirondacks are as exclusive now as private lawns and flower gardens. Recent action of the Government is on the side of common ownership of Niagara Falls; they may be preserved for the people. All world-wonders should belong to the people. If some corporation undertook the destruction of Mont Blanc, Vesuvius, or Everest, the powers would protest. Let the people freely enjoy every form of Nature's art.

## The Principle of Universal Economy

MANY people are poor, not so much from lack of income, as from sheer waste. Nearly everybody is living too fast. In almost every poor family there are too many items of useless expenditure. Besides, think of the millions of dollars annually spent by the laboring classes for whiskey and tobacco! The people have forgotten how to save through application of the principles of wholesome economy. This does not mean miserliness nor penuriousness. It is simply a matter of plugging up the leaks. The public schools of Columbus, Ohio, have instituted a penny savings system. About 3,700 children have taken out bank books; and in four years past they have saved the sum of \$38,000. It is said that children of the poorer districts save more than those of the richer residence districts. The savings system is a wholesome idea. It cultivates the spirit of economy, and leads the children to restrain from spending money foolishly. Millions of adults might profit from such lessons in economy.

## The Perils of Genuine Discovery

TWO hundred years before Stephenson perfected his locomotive, a Frenchman was imprisoned for making a discovery. He presented his plans to the king and cardinals, and was finally considered insane and locked up. "What has he discovered?" asked some visitors to the prison. "Oh," answered the keeper, "something trifling enough; you would never guess it. It is the use of steam of boiling water. To listen to him you would imagine that you could navigate ships, move carriages; in fact, there is no end to the miracles which, he insists upon it, could be performed." He met the fate of many a genuine discoverer, a martyr to the cause of progress.



## Review of Research & Opinion.

THE EDITOR.

### The Question of Race Improvement

**E**VIDENTLY a great work should be done in the line of race improvement. There is progress in stock breeding and plant cultivation; but race propagation goes on haphazard. No one questions the great possibilities of race culture. But neither the modern scientists nor modern legislators seem to care to agitate the subject, nor to put any definite principles or laws into practice which would tend to obviate the terrible consequences of race degeneracy, now so markedly prevalent and manifest.

Luther Burbank has done wonders in the line of the creation of new and hardy species of plant life, of beautiful flowers, and of luscious fruits and sweet nuts. In the animal world wonders are also being wrought by noted breeders. A remarkable example of race culture was manifest in the system introduced by Abraham, the father of the Hebrews. Recently Dr. Julius Grinker, of Chicago, has expressed himself forcefully on the subject of indiscriminate marriages:

"If the people of America would keep the coming generations from inhabiting madhouses, they should abolish indiscriminate marriages, forget that hallucination called love, and choose their life partners on scientific principles. If there could be a law passed by which men and women would be compelled to undergo physical examinations, and have the physical records of their ancestors investigated before marriage, it would be the best thing. If it were possible that this law could be passed, hundreds of diseases, ailments, and ills would be eradicated from the race."

The American Stockbreeders' Association has inaugurated a movement looking to race improvement by restricting marriages. The Koreshan view involves the expression of the divine life in the unfoldment or evolution of a new race, higher than mortals. The Koreshan science of stirpiculture is as broad as the field of life itself.

### Inebriates, Criminals, and the Insane

**T**HERE is a marked tendency in the direction of reform in the methods of treating several classes of the depraved and unfortunate. Asylums for the insane are numerous, provision being made by all the American states for the care of those who are mentally deranged. It is coming to be recognized that drunkards may likewise be taken to asylums for care and treatment. Recently the Ontario Society for the Reformation of Inebriates was incorporated. Both medical treatment and moral influences are expected to do good. In Switzerland asylums are being established for inebriates, for the cure of the old habits and restoration to mental, moral, and physical health. It has also been suggested that professional criminals be made subjects of special treatment instead of punishment for their deeds. The following from the *Chicago Record-Herald* contains the kernel of the suggestion:

"There is another field in which similar methods must be applied. That is in the treatment of professional criminals.

We often hear the criminal described as a diseased person, method of diagnosing the case which is about nine-tenths wrong. But there is an analogy to chronic disease in such crime that, given the present conditions of society, the person who once contracts the habit of supporting himself by crime is not very apt to overcome it. Punishment does not prove to be a deterrent, and the confirmed criminal goes back to his habit as soon as he is released. Our present system of haphazard punishments inflicted over and over again is unintelligent and wasteful, and as cruel to the criminal as it is to his victims when he is set at liberty."

It is all very well to consider all such points and conditions; but the time is rapidly approaching when mere treatment of conditions will be rejected as insufficient. The causes which make inebriates, criminals, and the insane must be removed.

### The Standpoint of Mechanical Psychology

**I**T MAY BE conceived that materialists might go so far as to regard man and other living organisms as mere machines. Such a conception would be in harmony with other gross conceptions. Indeed, it has come to pass that such views are really entertained by scientific minds. Professor Betcheroff of St. Petersburg, undertakes to show the similarity between motion of a vital organism and a mechanical construction. The difference is assumed to be that man is conscious of his motions, while a machine is not. He holds that psychology has an inner and outer aspect, involving subjective and objective degrees of consciousness. The following is his statement of what takes place between the mind and resultant movement:

"Some of the simplest reflex acts are unconscious, but those that are a little more complicated become conscious. Five stages intervene between a stimulation and the resultant movement: (1) Reception of the external irritation. (2) Inward transmission along a nerve. (3) Central reaction. (4) Outward transmission. (5) Muscular contraction. Of these only the third, the central reaction, is accompanied by consciousness. It is the germ of conscious mental activity."

### Evidences of Approaching Revolution

**T**HE SIGNS of the times point to a great and rapid approaching change in all human affairs. The feeling increases everywhere that a social revolution impends, the magnitude of which has never been approached in any other crisis of history. Leading men everywhere are discussing the near future, conjecturing what it is to bring forth for the weal or woe of the masses. Not long ago Dr. Schurman, of Cornell University, surprised his fellows with some startling declarations. He affirms that the revolution is inevitable unless immediate reform is instituted. He says:

"The wage earner, feeling himself and his children doomed to poverty, rises in rebellion against the economic system which makes such things possible. He protests that capital gets too large a share of the products which laboring men create. The masses of wage earners are, I believe, in angry revolt against



the vast inequalities which the present economic system produces. Shall the end be revolution, or what? The present discontent and rankling sense of injustice must be got rid of if our economic and industrial system is to survive."

It is recognized by many people that it is useless to undertake to preserve the present order of things. To do so is but to perpetuate the present conditions, for which no rational mind should offer an apology. What is needed is abolition of competition, with its industrial feudalism and monopoly.

The three great principles of progress are evolution, involution, and revolution. Crises are inevitable. The factors which work in the making of great epochs, make history and bring to man the blessings of genuine reform.

## Adopting the Koreshan Views

THE DOCTRINE of the coming and manifestation of the Kingdom of God in earth, is one of the central themes of Koreshanity. The most glorious heaven obtains in the natural world, in the creation of the Golden Age. On the other hand, the most terrible hells are coördinately in the natural world. Among the numerous discoveries of KORESH, was the discovery made over a third of a century ago, that mortal humanity is in and constitutes the real hells of existence. We have just observed the following in a religious publication. We are glad to see others following in the line of realistic conception:

"Where are we, anyway? In hell. I am not trying to use strong language, but speaking according to both Scripture and science. Why mince matters? This place of being is hell. Every child born in mortality is born into hell. Pain is hell. Disease is hell. Old age is hell. As soon as a man's mind opens into cosmic consciousness he recognizes the disorder and damnation in this mortal life. The whole history of mortal man is the history of hell."

## The Untenable Theory of Geology

MODERN geology has for its basis the merest assumptions of speculative astronomy. It begins with the idea that the universe evolved from an original burning mass, the sun and planets being segments of the mass thrown off at different stages of rotation. The sun is hot, and supposed by many to be in a molten state. What maintains the solar fire modern scientists do not know. It is impossible to imagine that a fire may be perpetuated through long ages without resource of fuel.

The sun is not supposed to be cool enough at the surface to form a crust. But the earth, once entirely fluidic, according to speculative geology, has progressed so far as to encrust itself by solid matter. But the conception that has long been entertained is now seriously questioned by many able minds, and is on the way to complete rejection by the world. The following concerning the molten theory of the earth, is interesting:

"The science that regards the earth as a molten mass, eight thousand miles in diameter, with a comparatively thin crust on which we live, is thoroughly absurd. From whence comes the fuel to feed this giant furnace, that has supposedly burned for millions of years? And, admitting that a self-feeding fire could have been maintained during all that period, we should have been baked years ago. Much of that which goes by the

name of science and that had its birth in ages of ignorance, is simply childish understanding."

Thirty-seven years ago the Founder of Koreshanity began a campaign of opposition to the fallacies of this so called scientific age. We are glad to see that instances of opposition to modern science are rapidly multiplying on every hand. Surely the work of KORESH has not been in vain!

## New Conceptions Concerning Radium

VARIOUS are the speculations concerning the character and constitution of radium. Not long ago radium was discovered; it was then thought to be a simple element. Now an eminent English scientist has concluded that it is compound. Whether it is considered an element or a compound, the fact remains that radium demonstrates the fallacy of chemistry. This is generally admitted by all noted scientists. The eminent scientist referred to, whose name is Frederick Soddy, making numerous important admissions, writes:

"As Sir Oliver Lodge remarked, there is no necessity that the question be settled off-hand. As a stepping-stone to further conclusions, it affords advantages to the conservative and cautious. \* \* These are questions which may be legitimately discussed and left open, if only for the reason that they are far from decided. They are all admittedly steps into the *region of hypothesis*. \* \* The sooner this is understood the better, for in radio-activity we have but a foretaste of a *fountain of new knowledge*, destined to overflow the boundaries of science, and to impregnate with teeming thought many a high and arid plateau of philosophy."

The laws, principles, and processes of radio-activity were discovered and described in 1870; but modern scientists are naturally unaware of the existence of the actual Fountain of new knowledge, which has already overflowed the narrowed boundaries of modern so called science, and demonstrated the fallacy of numerous schools of modern thought. The attention of independent minds will soon be drawn to that Fountain.

## Alleged Discovery of Religious Relics

THE religious press is publishing accounts of recent discoveries of relics and documents pertaining both to the history of the Jews and the life of the Christ. It is reputed that the golden candlestick from Solomon's temple, has been found in a cave near Jerusalem. We reproduce below a new-item concerning other discoveries. While contemplating the accounts of these discoveries, we are led to think of the remarkable book forgery by a clergyman in Missouri, who, some years ago pretended to find manuscript of a book entitled "The Acts of Pilate." It created a sensation at the time; but afterwards it was proved to be fraudulent, and the clergyman's fame was short lived. It is possible, however, that genuine relics may be discovered, and even documents disclosing some important things may yet be found. The news-item is as follows:

Religious relics and documents of great value from a religious standpoint relating to Jesus and the New Testament, have been brought to light in Egypt. The report of discoveries in the ancient city of Oxyrhynchus, soon to be published, it is stated, will cause a sensation among theologians throughout the Christian world. The most important find is a fragment of a new gospel containing forty-five lines written on vellum, describing a visit of Jesus and his Disciples to the temple at Jerusalem."



# The Open Court of Inquiry.

THE EDITOR.

## THE STARS AS POINTS OF LIGHT

"Astronomers say that the stars appear small because they are so far away. Yet if they are within the earth as you say, their distance cannot be so great. How does the Koreshan Astronomy view the stars?"

IN OUR field of vision under the clear night sky, hundreds of stars of different magnitudes appear. Millions of stars may be perceived by means of powerful telescopes. Astronomers hold that the stars are located at great distances from the earth, the nearest being Alpha Centauri, said to be not less than 20,000,000,000,000 of miles away.

The basis of computation of stellar distances in the modern astronomy, is the assumption that the earth is convex, with the two dependent assumptions that the earth rotates on its axis diurnally and revolves annually about the sun. The diameter of the earth's supposititious orbit is taken as the astronomical yardstick, with which the distance to less than twenty stars is computed. No measurements whatever have been made by astronomers of the mass of the stars which show no perceptible or measurable parallax.

It is not necessary to imagine distances of millions of miles in order to account for the apparent small size of the stars. Our position is that the stars are intense points of combustion, not giant suns. They are somewhat analogous to the electric arc lights; there is a point of combustion for each star, but no rim nor disc.

Tens of thousands of points may dot a comparatively small area. Star maps are published, dotted with stars almost innumerable. Some of the maps are published on a somewhat large scale, photographs obtained by means of cameras placed at the subjective end of large telescopes. We may instance areas much smaller, dotted with numerous impressions from the stellar points in the sky.

The retina of the human eye is a natural impression plate of small area. Yet on it the steller points are impressed without crowding. Surely, there is room enough in the heavens in

the hollow of the great earth 8,000 miles in diameter, to contain the millions of star points. This position was taken by KORESH nearly forty years ago.

In recent years, Professor Newcomb of Washington City, has reached the conclusion that the fact that a star appears small is no proof that it is located at an inconceivable distance. On this point he takes issue with other eminent astronomers of the day.

## The Age of Reason and Science

"Is the knowledge obtained through the avenues of the spiritual senses to be relied upon to the same extent as that coming through the natural or rational senses?"

THE AGE in which the Lord and his Apostles lived was an age of inspiration. Jesus taught the divine philosophy. In him the spiritual perception was of a high degree. He exercised his intuitive powers; and he inspired his Disciples to follow the leadings of his Spirit after his departure from the natural world. And in their fellowship and teaching they were so led. Knowledge came to them through the spiritual avenues; they were divinely inspired.

The age of philosophy has passed away, because the substance of the divine philosophy has become metamorphosed to the substance of genuine science. The time has come for the redemption of the body of man, through the exercise of the rational powers in application of the science of life. Divine knowledges are not now communicated through the spiritual avenues, but the rational. Science is for the intellect, as philosophy was for the soul.

The occult world is dark now. One exposes himself to danger if the mind is open to the inflow of esoteric forces. So called knowledges obtained through occult methods are not to be depended upon at all; indeed, they are to be avoided as fallacious and deceptive. This is the opening of the age of illumination—that is, the enlightenment of the intellect. Genuine science is to come into vogue for the redemption of the external man and the perfection of the natural world.

KORESH advises insulation against all occult forces. We are not to be spiritual now, only as the spiritual conjoined with the natural. The intellect must now be supreme, the ruler of the will.

## Concerning the Thousand Year

"Do you teach that the millennium past or to come in the future? If you answer by letter I shall be greatly obliged; or, if this is asking too much will look for answer in THE FLAME SWORD."

WE HAVE replied to this in another question by mail; but the interest of many others, we reply briefly in these columns. If we are able to locate in time the battle of Gog and Magog, we may locate the time of the end of the thousand year referred to in the book of Revelation. We hold that the battle of Gog and Magog is the greatest conflict of the ages, between the forces of capital and labor. This conflict is designated by the Lord Jesus as the time of trouble such as had not been since the beginning of the world. It occurs during the days of vengeance, the days of judgment.

This great conflict culminates in a particular dispensation in which we live and through which the world has passed for now nearly two thousand years. Immediately following the great conflict is the time of the establishment of the new heavens and earth, succeeded by the events of the new age. The period of the binding of Satan is that period of the sway of the Catholic church. The chaos now prevailing is due to the loosing of Satan and the impetus given to the manifold heresies of modern times.

The thousand years, as a designation of time, is symbolic of a progressive order of life active in this dispensation. It also symbolizes a simultaneous order, or the fruit of the thousand years, involved in a specific manifestation at the close of the age. In the seed the time of the growth and development of the plant is involved.

Yet, we hold that what is commonly called the millennium is in the future. The millennium is not the Golden Age



as many have imagined. The Golden age of the new earth is before us. The millennium ends with the great industrial conflict and social catastrophe, which are now impending.

## The Question of Non-Resistance

"Will you kindly let me know the Koreshan attitude toward the principle of non-resistance, as taught by Jesus Christ to his Disciples in Matt. v: 38, 39: 'Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.'" I have been told that you teach that now, the end of the age, the law of non-resistance is annulled, being replaced by the law of an eye for an eye and a tooth for a tooth. If this is your position will you explain how it all comes about. I hope you will answer soon, as I am somewhat distressed in mind concerning what I have been taught as a vital principle of Christian life and practice."

THE LAW given to Moses was an expression of eternal law. As applied under the Mosaic dispensation, the law was a type of a higher application of divine principles to obtain in and after the great consummation.

The principle of non-resistance set forth by the Christ was the expression of a policy to be adopted during the age of mercy, the dispensation of spiritual life. The principle is merely that of a protective measure and, under the circumstances, a character-maker. Non-resistance was to obtain during the age of mercy; but within there was not that passivity of non-resistance, but conflict.

The time comes when it is necessary to assert the rights of the natural man in a *positive* manner; and then it will be not the mere shadow law of an eye for an eye and a tooth for a tooth, but that which the typical law portrayed—the eternal principle of the right of life to assert itself over the elements of death, and to resist evil that it might be overcome. We are now in the age of overcoming, the day of judgment. The age of mercy is closing.

But the policy of non-resistance may be applied at this time. Those who followed the reports of the political ruse perpetrated against the Founder of Koreshanity at the local county seat last fall, perceived that he personally struck not back when blows were rained from the hand of his antagonist.

## The Alchemy of Vital Activity

"You say substantially that the spirit of man is the spirit of the nerves, and the soul of man the spirit of the blood. Do you mean by this that there is an actual or literal destruction of the material cells of the nerves and blood by virtue of the activities in the body, thus producing what you specifically denominate the spirit and soul?"

A STUDY of the article by KORESH in this number, entitled "Revelation of the Mystery of the Human Soul," may be sufficient to make clear the subject of the above inquiries. All vital activities are due to subtle and persistent forms or degrees of electromagnetic combustion. The fires of life burn unceasingly; and in the career of a given body, there is constant metamorphosis transpiring.

The spirit of the blood is active in the blood and animates the man. The spirit of the nerves is active in the nerves, each degree of spirit being the result of the destruction of matter as such, and its metamorphosis to spiritual substance. The central fire of the blood is the pulmonary combustion; the circumferential fire of the blood is at the capillary *termini* of the outflowing vascular circulation.

Both serum of the blood and nerve fluids flow into brain cells, and are there burned up and the substances transposed to the mental domain. There are various points of transposition of the various degrees of substance of the different systems of activity in the human body. Koreshan Alchemy discloses the details of the processes of all vital activity.

## Results of Comparative Observation

"I have recently asked a gentleman who had a very large telescope at the seashore, if he ever noticed that ships which appeared to be below the horizon, were brought into full sight above the horizon when seen through the telescope. He said that in all his experience that such had never been the case. This is contrary to your statements. Was my informer wrong?"

A MAN might dwell by the seaside for a half century, using now and then a large telescope, and yet never feel called upon to make any definite *comparative* observations of various phenomena of the sea horizon. New things are continually being observed by men who, through the exercise of reason and the imaginative fac-

ulties, are led to extend their research along critical lines. Others might have perceived them as well had they only thought of the points involved.

It rarely occurs to people to question the premise of modern astronomy; and never questioning it, are not led to make such observations as would startlingly reveal its fallacy. The gentleman at the seashore referred to, in all probability never thought of making any test of the assumption that the earth is convex; and therefore never conducted any comparative observations with both the naked eye and the telescope.

Other gentlemen have lived by the seaside, with large telescopes; and having their attention called to the points involved, have demonstrated to themselves and others the utter fallacy of the conclusion that we live on the outside surface of the earth. More and more numerous will such observations and demonstrations become, until the whole world becomes convinced of the truth of the Cellular Cosmogony.

## The Sun's Orbit in the Hollow Globe

"According to the Koreshan Astronomy, what is the line of the sun's orbit? Astronomers say one year is required for the earth to go round the sun. If the earth is hollow and the sun inside, there would not be space for such long and rapid movements as attributed to the earth or sun."

ASTRONOMERS have gone very far astray in every line of conclusion. The earth has no orbital motion; nor is the sun 92,000,000 miles from the earth. The central sun is no more than 4,000 miles from the earth's shell; the visible sun is about 900 miles from the earth's surface.

The orbit of the visible sun is the ecliptic of the heavens. The whole heavens rotate, sun and all, once in twenty-four hours. The sun's daily movement is in general conformity to the rotation of the sphere of the heavens. But the sun moves a little every day in a direction opposite to the rotation of the heavens; that is, the sun's orbital motion is in the direction of the Zodiac—from west to east.

The sun's velocity is not enormous; it is only about one degree per day. In three hundred and sixty-six rotations of the heavens, the sun completes one revolution in relation to the heavens. The solar orbit is thus traversed in one year.



# THE PUBLISHERS' DEPARTMENT

## THE FLAMING SWORD Estero, Lee County, Florida

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### The Character of The Flaming Sword

A MERE GLANCE at the contents page is sufficient to reveal the fact that the scope of THE FLAMING SWORD is a wide one. Its corps of educated writers view an extensive field, and bring the world to a focus in our columns. There is no other publication that is more truly cosmopolitan. Not that this Magazine contains descriptions of countries, cities, and people the world over; but that it presents the truths of the cosmos for all the people of the world.

We wish to appeal to the people; we desire to reach the masses. They should know that such a publication as this is issued. We want them to know that it is devoted to the great cause of the common people. They should know something of the conditions under which it is published. The circumstances are extraordinary and interesting, and are of such a character as to appeal to all progressive minds.

We are not begging; we are advertising what is known to be a truly meritorious publication. It needs the subscription support of the masses. The millions should read it, for the millions are desirous of effective reform. Numerous publications are supported by them, but the publishers and promoters care nothing for the interests of the masses. Even the so called reform publications are published by private ownership. This is principally because the publishers are publishing

theories merely, and not instituting practical reform measures.

We want the public to know something of the circumstances under which this Magazine is published. It may prove a genuine surprise to many people coming in contact with this publication for the first time. In the first place, it possesses the distinction of being the only Magazine in South Florida. That is a subject of local interest. It also possesses the distinction of being the only magazine advocating Universology, which is emphatically new and differing from all other cults in both general outline and in specific detail.

THE FLAMING SWORD MAGAZINE is not published under private ownership. It is distinctly a coöperative product. Its every feature and design was originated at Estero. Even the color plates for the covers were engraved here. The Magazine is edited, the type set, the pages printed, and the whole editions prepared and mailed; but not one cent in wages is paid for any of this work. Nor is any expected; nor would any be received as such by those who perform the work.

THE FLAMING SWORD is the product of communistic effort. Effective reform measures are here inaugurated and in practical operation. This is one of the distinctive features of this Magazine. All the work connected with its publication is performed by those who love the principles set forth in the printed pages.

It is not enough to thus contemplate the factors in the publication of a single number. For over sixteen years the same kind of communism and operation have obtained among the Koreshan people. During that time of publications have been issued; notably 689 numbers of THE FLAMING SWORD. It is amazing to contemplate what a vast amount of work has been necessary to produce these numbers and all that work performed under impulse of the spirit of service for love of humanity, and not for the love of the dollar. There is nothing private interest that actuates the heart in the literary and mechanical support of THE FLAMING SWORD MAGAZINE. This is why it should appeal to the masses.

Strange things frequently attract the public. Sometime it may become apparent that only the spirit of communism is potent to impel the conduct of such a work as the work of THE FLAMING SWORD, where the numerous operators and writers receive no monetary compensation whatever. Not that we live in poverty, but that communism of all Koreshan utility obtain.

THE FLAMING SWORD should appeal to the masses because it is a Magazine of genuine reform published by people in the practice of reform, who are demonstrating the feasibility of coöperation and communism. Take up one of the numerous other publications of the world. The money people pay



subscription goes to private concerns, into the private pockets of the publishers directly, and incidentally some of it goes into the pockets of the workers, who may or may not believe what is set forth in the publication. Money constitutes almost exclusively the incentive to modern publishing effort.

Can the masses of people interested in genuine reform afford to continue the wholesale support of mere theoretical reform, in the almost utter absence of any practical reform measures?

## A Terrible Indictment of Competism

THE following paragraphs, from the Iowa State Socialist platform, constitute a terrible indictment of the competitive system in vogue throughout Christendom. The character of modern civilization is vividly portrayed. Thousands should study this bold pen picture of the modern world:

The present capitalist system of industry is a failure.

It is impracticable.

It has divided the people into warring classes.

It has reduced the wage workers to slavish dependence upon the capitalists for an opportunity to earn a living.

It has reduced the masses of the people to poverty.

It compels the masses of the people to work all their lives for a bare living.

It deprives the masses of the people of the benefits of the marvelous improvements in production, and hands those benefits over to the useless few.

It bars the masses of the people out from the higher things of life.

It drives thousands of men and women to suicide.

It drives thousands of men and women to insanity.

It drives hundreds of thousands of men and women to crime.

It drives hundreds of thousands of women to prostitution, because they are unable to make a living in any other way.

It drives millions of men to drink.

It puts a premium on graft and corruption.

It makes it to the financial interest of men to adulterate food and to perpetrate all the other villainous frauds and deceptions which surround us on every hand.

It causes the death or injury of millions of the people by preventable accidents.

It blights the lives of the child slaves.

It bars a majority of the children out of school altogether, and compels most of the remainder to leave school just when their education is really beginning.

It is infamously unjust to the unem-

ployed, causing hundreds of thousands of them to become tramps.

It is an enemy to the family.

It causes hundreds of thousands of divorces.

It has destroyed individual initiative.

It has reduced the masses of the people to a dead level.

It has made it impossible for the masses of the people to develop their individuality.

It has made it impossible for the masses of the people to own any private property worth mentioning.

It makes it hard to do right and easy to do wrong.

It makes it impossible for the people to live sanitary lives.

It promotes disease.

It brings premature death to all the people.

## Of Interest to Women.

Oklahoma has 437 convicts cared for in the Kansas penitentiary. Of these only seven are women.

The Improvement Society of Lincoln, Nebraska, is composed wholly of women.

Mrs. Anna Edworthy of Des Moines made a good race on the state Prohibition ticket for court reporter.

During the year just closing women of the Methodist Episcopal church have raised \$1,015,621.61 for home and foreign missions.

Twenty counties in Iowa now have women as county superintendents in public schools.

Baltimore women recently organized a Children's Playground Association providing twenty-two playgrounds for poor children.

In many states women ran for office in the recent elections. In Denver the lady nominated by the republican party was elected for county superintendent of public schools, defeating the candidate of the Democratic party, who was also a woman.

The congress for the suppression of the white slave trade, lately held in Paris, decided to adopt a telegraphic code for the transmission of warnings.

Mrs. Sarah A. Evans, president of the Oregon State Federation of Women's Clubs, has been appointed special police by Mayor Lane of Portland.

## Sayings of the Sages

Acquiesce in the present without repining, remember the past with thankfulness, and meet the future hopefully and cheerfully, without fear or suspicion.—Diogenes.

We daily influence each other for good or evil. Let us not be the occasion of misleading others by our silence when we ought to speak.—J. H. Newman.

True happiness is to no spot confined;

If you preserve a firm and constant mind,

'Tis here, 'tis everywhere.—Wayne.

We frequently fall into error and folly, not because true principles of action are not known, but because for the time they are not remembered.—Dr. Johnson.

It is wonderful that strength of purpose and boldness and energy of will are roused by the assurance that we are doing our duty.—Scott.

How much trouble he avoids who does or thinks, but only to what he does himself that it may be just and pure.—Marcus Aurelius.

Life is very much like a kaleidoscope; every turn in the morning means new combinations of beauty and interest.—A. T. Guttery.

Look out for the bright, for the brightest side of things, and keep thy face constantly turned to it.—Jeremy Bentham.

High aims form high characters, and great objects bring out great minds.—Tryon Edwards.

Complaint is generally despicable, always worse than unavailing.—Carlyle.

## The Humorous Side of Things

### Some Mixed Metaphors

A minister referring to various classes, included all, from the queen sitting on her throne to the cottager sitting on his cottage.

"My client acted boldly," said the counselor. "He saw the storm brewing in the distance, but he was not dismayed. He took the bull by the horns and had him indicted for perjury."

A Hindoo journalist, commenting on a political disturbance, said: "We can not, from a distance, realize the intensity of the crisis, but it is a certain thing that many crowned heads must be trembling in their shoes."

An old negro woman whose needs were supplied by friends, never failed to express her gratitude in original language: "You is powerful good to a pore ole 'oman like me, wid one foot in de grave an' de oder a cryin' out, 'Lawd, how long, how long?'"

### An Eventful Return

An old negro in a small Georgia town had helped himself to some of a white neighbor's chickens. The owner traced the theft to him, however, and brought him to task.

"Look here, Uncle Mose," he said; "I don't mind the chickens so much—I would have given you one if you had asked for it—but I don't like to see an old man commit a sin like that. What are you going to do at the judgment-day, when we appear before the Lord, and these chickens are brought up as evidence against you?"

"Yo' 'low dem chickens gwine be dar, Marse Will?" the old man asked.

"They certainly will," was the answer, given with great impressiveness.



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"Den," Uncle Mose said, "ah gwine say, 'Is dese hyah yo' chickens, Marse Will?' an' yo'll say, 'Yas,' an' ah'll say, 'All right, sah, yo' take 'em!'"

**The Irishman's Compliment**

An assistant secretary of one of the Federal departments at Washington, in conversation frequently betrays his Celtic origin.

One day lately he lost his umbrella during a tour of several shops in quest of an article for his wife. Concluding that the umbrella must have been left in one of the three stores in question, he doubled on his trail and revisited them in turn.

"The umbrella has not been found here," he was told at the first establishment.

The same announcement was made at the second shop; where upon the official with a hopeless air made his way to the third store.

There, to his delight, the umbrella was awaiting him. As the floor-walker handed it over, the overjoyed Celt exclaimed:

"Well, I must say you are more honest here than at those other stores!"

**The Wonderful Grandfather**

A young man was being examined by a life-insurance official as to his family record. Among other questions the following was asked: "Of what did your grandfather die?"

The applicant hesitated a few moments, and then stammered out: "I-I'm not sure, but I think he died in infancy."

**His Courteous Retort**

"My dear," said Mrs. Mildy, as she dusted Mr. Mildy's table, "this would be a great deal cleaner world if there were not any men in it."

"If there were not," retorted Mr. Mildy, "the women would do exactly as the Lord did—hunt around for enough dirt to make a man out of."

**He Swore Off**

Mr. Ryeton—"Yes, Silas took 20 bottles of that famous patent medicine."

Mr. Crawfoot—"And then did he sign a testimonial?"

Mr. Ryeton—"No; then he signed the pledge."

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